

THE Juvenile Instructor

VOL. 64

OCTOBER, 1929

NO. 10



WHERE MEMORY LOVELY STRAYS

Yes..



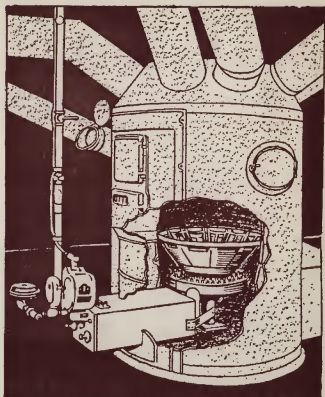
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THE JUVENILE INSTRUCTOR, Vol. 64, No. 10

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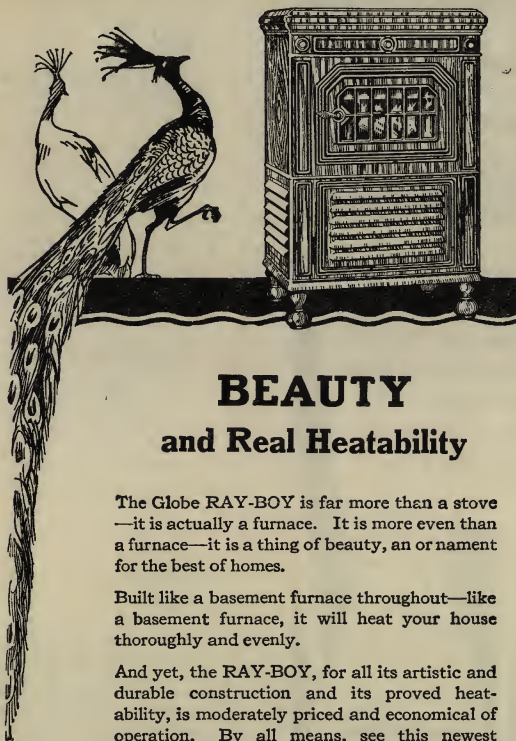


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SAY THAT YOU SAW IT IN THE JUVENILE INSTRUCTOR

The Call to Arms

By *Annalle K. Avorell*

Soldiers of God, awake! To Arms!
Send on the cry throughout God's
kingdom here!

The battle that was started in ages past, in the regions of Heaven, is now renewed with desperate earnestness. Cast out, but unsubdued, Satan has been the enemy of man. We were victorious there in our battle against him; are we going to fail now?—As I ask the question I hesitate—and to my ears comes the victorious cry that in ages past was with the right.

In this day and age God is sending his bravest, most valiant soldiers for the final battle. We are the reserve that has been kept back until this day when Satan is using his greatest weapons of modern warfare, namely: Backbiting, slothfulness, blindness, hatred, jealousy, uncontrolled passions, rebelliousness, defiance, murder, bloodshed and unbelief. There we battled on the Heavenly Father's ground. Here we are fighting him on his own ground. It is going to be a much harder battle, but perhaps more glorious.

At the head of this grand army of the reserve force God has placed His trained officers with commands and instructions. They are tried men.

God knows them or they would not have been chosen. Each general, captain, lieutenant, etc., is in his proper place.

Soldiers of this army, gird up your loins and be prepared! The enemy is even unto the gates of our camp. Be watchful lest he slip in unawares. If he gets in, though you may not be completely destroyed, you will at least be left wounded and bleeding upon the battle-field of life. Rally together for this last great struggle!

Perhaps today is Satan's victory; tomorrow will be ours.

As our King sends His commands to General President Heber J. Grant, and he in turn sends them to the Captain Stake Presidents, and they pass them on to the lieutenant Bishops of the regiment wards; and so on down to the corporal ward teachers, and they to the privates, we must respond and fight.

Fault-finding or trouble-making is the hardest task in the world. Don't be contaminated, by using Satan's weapons for they are worse than unprofitable; they are dangerous. Remember that it is mutiny to rebel against the officer over you, and to do so is to be a traitor to God.



DAVID AS A GOOD SHEPHERD

Madame Bouguereau.

The JUVENILE INSTRUCTOR

Vol. 64

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Youth and the Law—Especially Prohibition

By Harry N. Holmes

(Chairman Youth Commission, Citizens Committee of One Thousand)

The future of the greatest moral reform of the century lies in the hands of the youth of America. Prohibition was won by their parents after a struggle of half a century, and young life inherits by these efforts a nation without the legalized saloon. Mr. J. Ramsay MacDonald, Prime Minister of Great Britain, referred to it as the noblest effort made in a hundred years to keep people decent.

The remarkable and growingly manifest achievements of this victory in the long struggle against alcoholic liquors are proving its wisdom. Modern civilization with its hectic rush and speed demands nothing so much as a clear head and swiftly discards anything interfering with efficiency. Dr. Harry Emerson Fosdick bore powerful testimony to this undeniable fact. He said: "One basic fact commonly forgotten in this whole prohibitory campaign is that American business found it impossible to run modern machinery with drink - befuddled brains."

This is the great heritage of youth. A priceless environment, unparalleled in any other country.

America is overwhelmingly dry in this generation. Will the future generations have the same conviction? Youth has not the same experience to

form conclusions and attitudes. They have not witnessed the ghastly and debasing evils of the open traffic in liquor and many have not seen a saloon. Their approach is necessarily different from that of their fathers. The question most frequently arises as to the why and wherefore of this adventure in social control and the reason that prohibition is now deeply imbedded in the Constitution is sought.

The Youth Commission of the Citizens Committee of One Thousand has endeavored to meet this situation by a message to the students who throng the high schools of the land. It is entitled "Youth and the Law — Especially Prohibition," and is issued after months of conference and correspondence because the Commission believes youth wants facts. There was determination to state the position in language as simple as possible.

The statement is divided into three parts,—“Law and Liberty,” “How Prohibition Came,” and “Prohibition as a National Policy.”

How understandable is the loyalty of a football player for his team? The reason for the coach's rules is obvious. The object is the cooperative victory of the group. The process is simple and direct. The team is the important element in democracy. In the begin-

nings of American life the old town meeting made its decisions after consultation and discussion. The vote of the majority was final and authoritative. Society has become complex and complicated, but the "power of action comes through the same processes" as the old town meeting. Millions instead of dozens have to be included in the "meeting," but still the first and most important factor of democracy is that the will of the majority should prevail.

There must still be loyalty to team and its rules and laws even if society has become vast and intricate. One is reminded here of Kipling's words:

*The game is more than the player
And the ship is more than the crew.*

"How Prohibition Came" is an excellent summary of the gradually developing opinion on the question. It overwhelmingly answers anyone who attempts to suggest that the reform came hurriedly and was carried to fruition in the passion of war. It pictures the sixty years of regulation and control measures, and the disillusionment that resulted. "Peace could not be made with such a business." It had to go. That was the

deliberate verdict of men and women. "It was not revolution but evolution that brought an end to the legal business of debauchery. Common sense, a sense of responsibility, and moral stamina won at the ballot boxes."

The policy of national prohibition is most concisely portrayed. The vote for ratification and the subsequent tests of the public mind at state elections are given as evidence of national opinion.

The pamphlet goes out in the profound hope that youth will understand the origin and objective of prohibition and the relation of prohibition to law. Democracy in America is a great team. It makes rules for the conduct of national life, and the welfare and happiness of the people depend even more on their observance than on their enforcement. Victory comes in both by "playing the game."

The pamphlet, "Youth and the Law—Especially Prohibition," is not published to be sold for profit. Copies may be secured at cost from Mr. Carlton M. Sherwood, 100 Fifth Avenue, New York City. Per copy, 15 cents, or \$10.00 per hundred.

Miss the Way Yesterday?

Try again to-day. If you failed yesterday, you have a brand-new chance to succeed to-day. To-day is different from yesterday—altogether different. When you woke up this morning you woke up in a new world.

And then a lot of people have done what you felt like doing yesterday—thrown up their hands, surrendered. They are quitters. There always are quitters. Every time one of them steps out there is a good chance for you to step in.

Yesterday is history. This is a new day today. Yesterday you felt discouraged. Things went against you. You fought with your back to the wall.

And your heart misgave you. You thought you had failed.

Well, you haven't. You were just merely being slowed up some. This morning you had a new chance. The kaleidoscope had changed. Try again to-day.

"Wouldst shape a noble life? Then cast

No backward glances toward the past,
And though somewhat be lost and gone,

Yet do thou act as one new-born;
What each day needs, that shalt thou ask;

Each day will set its proper task."

—Ex.



MAUDE ADAMS' BIRTHPLACE

The recent announcement that Maude Adams would return to the footlights lends renewed interest to these old homes in Salt Lake City, Utah.

True Stories From My Journal

By Horace H. Cummings

2. A PROVIDENTIAL ESCAPE FROM INDIANS

When persecution forced the Saints to leave Nauvoo, my father's family moved to Winter Quarters where both his parents died of cold and privations during the winter of 1846-7, and he himself suffered a long siege of chills and fever.

When the first regular company prepared to leave for the west he wanted to go with it, but was considered too sick to undertake the journey. Many thought he would die as his parents had done.

With characteristic faith and determination, however, he crawled out of bed and climbed unobserved into the hind end of one of the covered wagons of that company and did not let his presence be known until the train was well on its way. He was then cared for as best the circumstances would permit, and soon recovered his health. Being a carpenter by trade he became a most useful member of that company in building bridges, repairing wagons, etc.

He reached Salt Lake City with the first company that followed the band led by President Brigham Young, about Sept. 20, 1847, and did his part in the labors of the pioneers. For example, at one time he held five public offices in Weber county: sheriff, assessor, collector, colonel in the militia, and justice of the peace, I think. None of these carried a salary though they occupied much of his time night and day.

At times he had to leave a desperate criminal, shackled, of course, with my mother, while he was in pursuit of others, there being no jail nearer than Salt Lake at that time. Little do we now realize what the pioneers went through nor the strength of character they possessed!

In those early days he also filled two missions, chiefly to the Indians

on the Salmon river. These occurred while I was an infant. The following incident was related to me shortly after my father's death by one of his warm friends, Levi W. Richards. It took place on one of these missions of which father was president.

The missionaries were trying to make friends of the Indians as well as converts and to teach them how to farm, raise cattle, horses, sheep, etc. At times, however the Indians would become hostile and "go on the war path." One of the missionaries, Barney Lake, had been killed by them.

One day, about noon, father and several companions, all on horseback, were emerging from the mouth of a canyon into an open valley, when his quick eye caught the bright flash of the sunshine reflected from the polished barrel of a rifle in the hands of an ambushed Indian on the side of the mountain. Instantly interpreting the meaning of the flash, he cried,

"Down in your saddles, boys!"

All ducked in their saddles instantly, but none too soon, for a volley of rifle bullets passed over their heads, from the ambushed band of Indians on the side of the mountain. Putting the spurs to their horses at the same time, they were soon out of range before the Indians could reload their old-fashioned muzzle-loading guns.

They soon emerged into the open country, and knowing that the Indians, who greatly outnumbered them, would follow immediately, they took refuge in a grove of trees having a dense growth of underbrush.

Thus sheltered the Indians dared not approach within rifle range, as the elders were armed and could shoot them from cover. For a long time the Indians lingered about, but kept out of range.

At last the thought struck them to set fire to the dense growth of dry grass that covered the prairie, extending to the grove, and thus burn the elders out. Accordingly, getting on the windward side of the grove, with a triumphal whoop, they set fire to the grass and with glee watched the wind blow the flames toward the elders.

The flames traveled quite rapidly and things began to look very dangerous indeed. We can imagine the feelings of the elders as they watched the approaching flames and the dancing yelling Indians, who now felt sure of their prey.

Realizing that something must be done and quickly, too, father suggested that the elders all kneel in the brush and appeal to the Lord for deliverance.

Accordingly, they all knelt and asked the Lord to save them from the present danger. They had left their homes to do good to these children of His and in their ignorance misunderstood their real message, and were seeking their lives.

That prayer must have been a very earnest one. That is the kind the Lord generally answers. As if in answer to that petition the fire, as it approached the grove, gradually went out without doing any harm. The Indians dared not come near enough to relight it, and were evidently greatly disappointed. They lingered near for several hours, then slowly and reluctantly rode away.

Under cover of the approaching night the grateful elders made good their escape.

A Great Soul

By Alice Morrill

Good temper and kindness are some of the marks of a great soul.

Did you ever hear of Isaac Newton—the man who found out how the stars and the planets, the moon and the earth are held together around the sun? There is a story of Isaac Newton and his little dog, "Diamond," which shows that at least this great man was good-tempered and kind.

Isaac Newton studied out facts about other things than these. I am quite sure you have heard about the apple falling on Newton's head, which led him to discover the force of gravitation, or the law of falling bodies (the law which makes things fall towards the ground.)

Newton spent his life in study. When he was fifty years old he had been hard at work for more than twenty years studying about *Light*. He had in his office a great heap of papers upon which he had written down all he had learned about *Light* during those twenty years. You can readily understand how much the great man valued those papers!

Well, one day he went out of his

office leaving the papers upon the table. Diamond, his little pet dog, was asleep before the fire.

While his master was out, the little dog awoke and finding himself alone he thought he would have some play; so he began to caper about the room. Now in his studies, Newton had been using a lighted candle with which to experiment. Expecting to continue his work with the light, Newton left it burning and Diamond, jumping upon the table in his sport, upset the candle which fell against the precious papers. The whole heap soon caught fire. Just as the papers were burned to ashes, Newton opened the door and rushed into the room. There stood Diamond upon one corner of the table watching the papers burn.

What did the man do? Give Diamond a beating? Put him to death? No. With tears in his eyes and grieved at heart, he reached out his hand, and, patting his little friend on the head, said, with his usual kindness, but sorrowfully, "Oh Diamond, Diamond—little thou knowest the mischief thou hast done!"



MEXICAN BRANCH LATTER-DAY SAINTS SUNDAY SCHOOL, SALT LAKE CITY

Mexican Branch Sunday School, Pioneer Stake

Comparatively few people are aware that there is such a thing as a branch mission of Mexican Latter-day Saints right in Salt Lake City. It now boasts a membership of sixty-five persons, and is organized completely. Regular meetings are held—Sunday School Sacrament and Fast Meetings, Relief Society, and Mutual, throughout the summer as well as winter. All of these organizations have the Mexican members as officers, but the branch itself is headed by a presidency of former missionaries, namely, S. Marsena Foster as presiding elder, J. Ver-

non Sharp as first counselor, and Iris B. Morgan as second counselor.

The Sunday School superintendency consists of Eufemio Salazar, Raphael Torres, and Mariano Robles, with Emma Magdaleno as secretary.

The meeting-house is located at 448 South Third West, formerly the old Sixth Ward. The chapel has been cleaned and repaired, and presents a very neat, attractive appearance both inside and out.

Visitors are welcome, especially anyone desiring practice in speaking Spanish, the language in which all the meetings are conducted.

A Happy Sequel

Elder Charles H. Hart, President of the Canadian Mission, writes the *Juvenile Instructor* as follows:

"As you may remember, on page 191, vol. 63 for 1928, the *Juvenile* published a photograph of and comments on Brother Leonard LaSalles, under the heading "A Lamanite Convert".

"As a complement to the photograph and article above referred to, I am sending you, by this mail a photograph of Mrs. Leonard La Salles and their baby boy, Gordon Harvey, born April 8th, 1929, at Hamilton, Ontario, Canada, and blessed by Supt. David O. McKay on June 6th, 1929. You may remember that Brother La Salles, in commenting upon his ancestry being in part of Swiss, French and also from the Delawares of Wisconsin, added: "Anyway, I am a Mormon now and I am proud to be one."

"While little Gordon Harvey La Salles is not of unmixed lineage as was Samuel the Lamanite Prophet, let us hope that like his father he can in time say: "Anyway I am a Mormon now and I am proud to be one."

—Chas. H. Hart,





By Harold H. Jensen

Brigham Morris Young

President Brigham Young has had some talented sons and daughters, as well as great grand-children who have come into the limelight of fame, but it remains for one son who would never have taken the initiative to give this writer some valuable information on pioneer days. He is Brigham Morris Young, son of President Young and Margaret Pierce, who was born Jan. 18, 1854, in Great Salt Lake City, as it was then called. Brother Young will be remembered by thousands as the man who for thirty-six years past has been doing temple work, most of the time acting as doorman at the Salt Lake Temple. He is an unassuming individual, but has had some very interesting experiences that will form a real object lesson for the youth of today. Here is his own story.

"I was born in the attic of an old adobe house that used to stand where the Bransford Apartments now are located, just east of Eagle Gate. This place was in reality a little milk house and the room was about 14 feet square. An average sized man could easily have reached the beams of the attic rafters. We had a colored servant, Isaac, whose wife Aunt Jane, also worked for my father. He had formerly been a servant for the Prophet Joseph Smith. He did our odd chores and helped my mother."

"Out first school was in a little adobe hall, which later was struck by lightning and split in two, though fortunately at the time no children were in it. Karl G. Maeser was one of my first teachers as well as Sister Randall and Sister Camilla Cobb. The latter is still living on Canyon Road."

"I remember an interesting sidelight

on the starting of the Brigham Young University in Provo. My father called me and said:

"Morris, what do you think of appropriating land in Provo, and sending Brother Maeser to start a school there?"

"I replied, I thought it would be a fine idea. So began this university, I think about 1876.

"Many have had the impression my father was an unkind, stern, severe parent, but such was not the case. He was one of the kindest, and there was never better. Each boy, and for that matter girl in the family, had something to do. My task was to help on the silk farm in what is now Forest Dale. Father had acres of mulberry trees planted and my job with other boys was to help gather mulberry leaves for the silk worms. This industry would have been successful had it not been found advisable and more economical to bring in silk. It is a true fact that silk was produced here and spun into cloth. We also had to fight the grasshoppers at this time.

"Father was a great believer in education and gave his children every opportunity. We had our own dancing school. We had a chance to study music if we wanted and he encouraged our talents."

"We all ate at one table in the Lion House. I well remember my father's chair, and his calling the family together each night, with the tolling of the bell. If visitors were present usually they occupied the chairs of honor next to father. Each had his place assigned and there was order and system and no rowdiness. He taught us the Gospel and we also discussed any problem that came up. I look



Brigham Morris Young, with his grandson Gaylon S. Young, at the Brigham Young monument "This is the Place."

back on these family gatherings as the choicest moments of my life. Aunt Eliza R. Snow often talked to us and we had community singing."

"We often went to the Salt Lake theatre and before that was built the Social Hall. I was at the first per-

formance at the Salt Lake Theatre. My father also secured me a position at the Salt Lake Theatre in 1873 helping George Reynolds in the ticket office. One afternoon he sent for me. I locked up and went immediately to the President's office.

Father said "Morris, I want you to be prepared to go on a mission tomorrow morning to the Hawaiian Islands with F. A. Mitchell. Will you go?"

I answered: "Whatever you want me to do I will do. I will be ready."

On the Islands we traveled without purse or scrip, relying on the natives for food. I well remember my feet being out at the toes, but it was the happiest time of my life."

"I fulfilled a second mission with my wife to the Islands in 1883.

"I also remember my only experience as an actor at the Salt Lake Theatre. Phil Margetts was playing in the "Octoroon" and wanted a little negro boy to run out at a certain cue and say 'boo'. He waited, and I waited. So intense was I watching him I forgot all about going on. That ended my acting days.

My wife, however, Armeda Snow Young, daughter of President Lorenzo Snow, was a fine actress, she played leads in Brother Snow's stock company at Brigham City, Logan and other towns with Phil Margetts, John S. Lindsay, and others.

I received in pay for my work at the Salt Lake theatre one ticket each day. Before going into the ticket office this was also my pay for ushering. I usually sold it for a dollar and always gave the money to my father. He took it as an object lesson appreciating that I wanted to help repay for the parental care. I tell this to show what an understanding man my father was. He instilled into his children an idea of wanting to help."

"My life has been spent mainly here in this temple. For thirty-six years I have watched this great work for the dead go on. Young folks today are beginning to appreciate more their opportunities. Years ago where only older folks came young folks now join hand, and this great genealogical family keeps on. I trust that I may yet be spared many years to see it continue.

"I owe much to my father and mother. All his family have just cause to be proud of him. As a leader he was kind, yet firm, and above all he had the respect of every one of his boys and girls. That is something nowadays that few can say. Many of my brothers became much more famous in public life than myself.

"Perhaps my greatest work for the Church was helping with the organization of the first Young Men's Mutual Improvement Association, for on May 19, 1875, the first organization took place in the 13th ward with H. A. Woolley as president, Heber J. Grant as second counselor and myself as first counselor. This has grown into the great organization it is today. I am proud to have taken part in this event. When the golden Jubilee was held four years ago I prepared this little sketch which in part is given here as follows:

"My early association with the Young Men's Mutual Improvement Association made a profound impression upon my mind and left upon my character an influence for righteousness which has enriched all my life, strengthened my testimony and aided me in developing and maintaining the principles of truth in my home and in all my public and private affairs.

My recollection concerning the first Y. M. M. I. A. is of the 9th day of June, 1875. Brother Junius F. Wells told me there was going to be a meeting in the 13th Ward Assembly Hall tomorrow evening, June 10, at 7 o'clock, to begin organizing the young men. He asked me to see as many as I could of the boys and tell them of this meeting. The boys gradually assembled until we had 15 or 20 young men and quite a number of older men. The Bishop came and went in the meeting house, which was pretty well filled. Most of the young men still stood on the outside waiting for Junius, as he had not yet appeared. He finally came and said: "Come on boys let us go in." Some of us hesitated for we were all bashful. I well remember

President Heber J. Grant for he was the tallest one in the crowd. Brother Wells finally got us all to go inside. We took seats with the older people in the audience. Then he called a few of us to come to the stand, but the boys were too modest to face the people. Brother Wells tried to get some of the Bishops to go on the stand, but they all refused, saying "it is your meeting, not ours". Brother Wells called the meeting to order. C. J. Thomas led the congregation in singing. Brother Wells occupied three quarters of an hour, explaining the object of the Y. M. M. I. A., and then offered the names of the officers given above, as well as invited all to enroll their names at the close of the meeting."

"My father's (President Young's) mind was considerably exercised over the conduct of some of the young men of those days, not only his own sons, but those of his friends, for youth is the same, yesterday and forever. He called me on Nov. 7, 1875, about ten o'clock in the morning and said: "Morris, I have received a letter from Brother Junius F. Wells who is now on a mission in the Eastern States.

He makes a report of the work he has been doing in organizing the Young Men's Associations. I want this work to continue and grow. I do not want it to die out. I am going to appoint Brother John Henry Smith, Milton H. Hardy and yourself to take up and continue this labor. I want you to travel throughout the Territory. Visit every ward and settlement and organize in each ward these associations. I have prepared a letter which I will give you and you are to deliver this and convey to the people my wishes as expressed in this letter."

"Some other conversation ensued about details, but father was a man of few words. He always expected men, when he put a mission upon them to use their own minds and develop their own plans in order to carry out that mission.

"In December, 1875, we began our trip and enjoyed the work very much, and the Lord was with us. Everywhere the Bishops received us cordially and the Priesthood and parents gave every assistance possible in the development of this new and much needed work."

Flowers Go to Bed

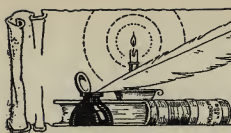
Perhaps some night when you are tired, and it takes so long to get ready for bed, you almost wish you were a buttercup, or some other little flower, and that you didn't have to bother about undressing. But flowers, too, have to get ready for the night.

The buttercups do not have to undress, but they have to get ready for the night. It would never, never do to let their precious pollen stay out in the dampness. So, in the afternoon, when it is almost time for the dew to fall, the buttercups

begin to close their petals, so as to make a sort of tent over their pollen to keep it dry.

Many other flowers that face the sky must put up their petals at night. The clover puts its leaves to bed, folding the leaflets carefully together. The pea family folds itself away at night, too, and probably, if you were a little owl that could wander around in the dark, you would see that almost any plant has something to do to get ready for bed

—Selected.



EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
ALBERT HAMER REISER, BUSINESS MANAGER

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SALT LAKE CITY - - OCTOBER, 1920

The Tithe-Payer's Reward

THE TITHE-PAYER HELPS HIMSELF: Unselfishness increases within him and purges him of evil. Thereby his will for righteousness is strengthened and his capacity to do well is enlarged. His vision is freed from the blur of material things and he gains a truer perspective of life. This enables him to estimate correctly the affairs of life, which no longer overpower him, but take their relative places according to their

real values—and fear flees from him. Intelligence grows within him, and he acquires new power in his daily labor. Others recognize in him the subtle quality of greatness—the product of forgetfulness of self. Peace waits upon him.

THE TITHE-PAYER HELPS OTHERS: That which he gives is used for the good of humanity. Thus the obligation to help our fellowman in need is obeyed. The hungry are fed, the naked are clothed and the shelterless are covered. The widow is gladdened and the fatherless made to rejoice. The fangs of poverty are dulled. The sick receive skilled service, health-giving nourishment and intelligent care. Friends in distress are succored and returned to happy paths. Poverty and disease, ugly realities of our civilization, are partially overcome. The day of universal brotherhood is brought nearer.

THE TITHE-PAYER HELPS THE CHURCH: That which he gives helps the Church to carry out the special duties entrusted to it by the Lord in the development of the plan of salvation. It makes it possible to preach the Gospel to "every nation, and kindred, and tongue, and people," in preparation for the coming of the Lord Jesus Christ. Places of worship and recreation are provided for members and friends in which the word of God may be taught and practiced. Temples are erected for holy labors in behalf of the living and the dead, with an authority that extends throughout eternity. Schools are formed and maintained for the training of youth in the principles of truth. The Church is enabled to engage actively in many labors having in view the consumma-

tion of the purposes of the Lord with respect to the human family.

THE TITHE-PAYER ESTABLISHES COMMUNION WITH THE LORD: This is the happiest reward. Obedience to the law of tithing, as to any other law, brings a deep, inward joy, a satisfaction and understanding that can be won in no other way. Man becomes in a real sense a partner, albeit a humble one, with the Lord in the tremendous, eternal program laid out for human salvation. The principles of truth become clearer of comprehension; the living of them easier of accomplishment. A new nearness is established between man and his Maker. Prayer becomes easier. Doubt retreats; faith advances; certainty and courage buoy up the soul. The spiritual sense is sharpened; the eternal voice is heard more clearly. Man becomes more like his Father in Heaven.

He who obeys the Lord's law of revenue in nowise fails of his reward.
—JOHN A. WIDTSOE in *Millennial Star*.

Blessings Contingent Upon Obedience

"In this time of peace—I do not know how long it will last—in this day of prosperity let us be humble and re-

member the Lord and keep his commandments and feel that the dangers before us are far greater than they are in the days of trial and tribulation. Do not think for a moment that the days of trial are over. They are not. If we keep the commandments of the Lord we shall prosper, we shall be blessed; the plagues, the calamities that have been promised will be poured out upon the people of the earth and we shall escape them, yea, they shall pass us by. But remember the Lord says if we fail to keep his word, if we walk in the ways of the world, they will not pass us by, but we shall be visited with floods and with fire, with sword and with plague and destruction. We may escape these things through faithfulness. Israel of old might have escaped through faithfulness but they refused to keep the commandments of the Lord and they were not saved. Therefore I plead with you: pay your tithing, keep the Word of Wisdom, pray unto the Lord, honor him in all things, by keeping his commandments, that his blessings may be poured out and that we may receive them in abundance, and in humility we may walk before him and be entitled not only to the blessings that come to us in this mortal life, but to the blessings of eternal life, the greatest gift of God."—
JOSEPH FIELDING SMITH.

Nuggets of Wisdom

"Other people meet you as you greet them."

Life is not a goblet to be drained; it is a measure to be filled.—A. T. Hadley.

There are two elements that go in the composition of friendship; one is truth, the other is tenderness.—Emerson.

To-day is like a ferryboat, that carries us across the stream of time toward the shore of to-morrow.—Carlos Martyn.

"So often we seek a change in our conditions when what we need is a change in our attitude toward them."

Most people think of it in terms of getting, but success begins in terms of giving.—Henry Ford.

"A sharp tongue cuts happiness into shreds for itself and every one else. It is one of the commonest and most disastrous forms of evil."

The darkest hour in any man's life is when he sits down to plan how to get money without earning it.—Horace Greeley.



SIGNS OF THE TIMES

BY J. M. SJODAHL



THE RACE WAR IN PALESTINE

The race war that has been raging in Palestine since August 24, when a great number of Jews in Jerusalem were slain by Arabs, is not yet (at the time of this writing) ended, in spite of the efforts of British troops equipped with armored cars and aeroplanes.

The disturbances came suddenly, when armed Arabs attacked a number of Jews in Jerusalem. Martial law was declared, but the murderous spirit had taken possession of the mob. It spread, and disorders were reported from Hebron, the ancient town of Abraham, and a number of newly established Jewish colonies. The railway line from Gaza to Jerusalem was ripped up, interrupting communication with Egypt, where British soldiers are stationed.

According to a statement made by Mr. Arthur Henderson, the British secretary for foreign affairs, at Geneva, Sept. 6, the casualties up to Aug. 31, were: Killed, 109 Jews, 83 Moslems, and 4 Christians. In the hospitals there were 183 Jews, 122 Moslems and 10 Christians wounded. Since then clashes have occurred between Arabs and Jews at Nablus, Tiberias, Beersheba and other places, and at Gaza, 60 miles southwest of Jerusalem, between British forces and Arabs, with heavy losses on both sides.

The present sanguinary clashes are said to have originated in a dispute about the so-called Wailing Wall, where devout Jews on certain days gather to bewail the destruction of the city and the temple.

The old-fashioned, so-called orthodox Jews are particular about the separation of men and women during

their services. In their synagogues, the women sit by themselves, in a room of their own, or in a latticed gallery, and they have a prescribed prayer which in one particular is different for men and women. I quote from "The Authorized Daily Prayer Book of the United Hebrew Congregations of the British Empire," p. 6:—"Men say, Blessed art thou, O Lord our God, King of the Universe, who has not made me a woman. Women say, Blessed art thou, O Lord our God, King of the Universe, who hast made me according to thy will."

In accordance with a view that has found this expression in a ritualistic prayer, the worshipers at the Wailing Place erected a screen, to separate visiting ladies from the gentlemen.

The Arabs tore it down, on the pretext that it interfered with the traffic in the street. That, it is said, was the beginning of the murderous conflicts.

But the cause is much more serious. The Arabs claim Palestine as part of their own homeland. As the descendants of Abraham, through Ishmael, and as the followers of Mohammed, the greatest of the prophets of Allah; as the remnant of a race that once dominated the world from India in the east to the Atlantic in the west, and which neither the Persians, nor the Romans, nor the Turks, have been able to subdue, entirely, they are still dreaming of both present and future greatness on the basis of the characteristics of Ishmael, of whom the angel of the Lord said: "He will be a wild man, his hand will be against every man, and every man's hand against him." They have intense contempt for the Jews, and this contempt is now turned into hatred, on account of the

apparent intention of the Jews, by the sanction of the world powers, to make themselves the owners and rulers of Palestine. This they resent to death.

The Jews, too, claim Palestine, as the land of their fathers, as the chosen people of the Almighty, and as the standard bearers of the only true religion. If the Arabs despise the Jews, the latter repay in the same coin.

According to the policy announced by the Balfour declaration of 1917, the intention was to establish, in Palestine, a national home for the Jews, without prejudice to the rights of non-jewish communities; that is, the great Anglo-Saxon principle of equality under the law was to be applied to the different races and interests in the Holy land. So far, the efforts in that direction have not attained complete success. And that is not strange, when we consider that similar efforts in our own country, for equality between the white and colored races, have not been entirely successful in some of our States, in spite of the war for liberation. Only the other day, the papers told the story from Washington, D. C., of a U. S. Senator who had given public notice that if another U. S. Senator, who happens to be colored, dared to show himself in the restaurant of the Senate, he would be thrown out. This lingering sentiment in our own country, so long time after the grim war for emancipation, may help us to understand the nature of the problem that confronts the British government in Palestine. The Arabs demand the evacuation of Palestine by the Jews, and the Jews demand protection.

How can that problem be solved?

All the country from the River of Egypt in the south to the River Euphrates in the north was given to Abraham by a divine covenant (Gen. 15: 18). This is therefore, the inheritance to be equitably divided between the heirs of the Patriarch. I believe the British government as a probate court will have to undertake that division sooner or later. The angel of the

Lord told Hagar, the mother of Ishmael, that her son, including his descendants, should dwell "in the presence"—that means, as scholars tell us, "to the east of"—"all his brethren." That might indicate the place assigned to the descendants of Ishmael from the beginning, and a possible basis of an understanding between them and the Jews.

THE WAR DEBT CONFERENCE

A conference of immense importance was held recently at the Hague by representatives of the allies in the late World War, for the purpose of agreeing on the division of the German reparations. It looked several times as if the meeting were about to break up in confusion, but at the time of adjournment, on Aug. 31, an agreement had been reached, which included the appointment of a committee for the organization of a bank for international settlements, and the promise that the foreign troops would shortly be completely withdrawn from the Rhineland.

This is the final winding up of the affairs of the World War. The happy ending of that meeting makes it possible for President Hoover, Mr. MacDonald, M. Briand and Herr Stresemann to proceed with their far-reaching plans for the salvation of our civilization from the fate of those ancient cultures that now are speaking only from the dust, as it were.

A NEW MISSION IN EUROPE

The Deseret News has recently contained an account of the dedication of a new mission field in Europe, to be known as the Czecho-Slovakian mission. The dedicatory services were held on July 24, last, in the open air, at Karlstein, near Prague, the capital of the new republic of Czecho-Slovakia. There were sixteen persons present. Dr. John A. Widtsoe, of the Council of the Twelve, and president of the European mission, presided and offered the dedicatory prayer.

It is recalled in this connection, that a little more than 500 years ago, John Huss, betrayed by civil and ecclesiastical authorities, suffered martyrdom in the flames there because he had proclaimed the principles of liberty which a hundred years later found an unconquerable champion in Martin Luther. Huss gave his life for his faith. But not in vain, for his followers, the Bohemian and Moravian brethren, also known as Herrhuters, carried those principles to all parts of the world. And now the country of Huss, one of the noble martyrs, has been opened, with the consent of government officials to the proclamation of the gospel, for the teaching of which Joseph Smith, another noble martyr, laid down his life in this country. But it took a world war, with all its horrors, to break down the barriers of intolerance in that part of the world.

Dr. Widsøe said in his address that the dedication of that mission would open the door to all the Slavonic races. We hope, he said, to reach Poland, Hungary and other countries from this place.

CONDITIONS IN RUSSIA

This reminds us of the deplorable conditions in Russia, the biggest of the Slav countries. There, the ruling classes are actually engaged in a war against God. They are doing all in their power to annihilate, not a sect, or a church, but religion itself. And they are as intolerant as the fallen angel himself.

Only a short time ago, the president of the Swedish Mission, Elder Gideon H. Hulterstrom, endeavored to obtain permission to enter Russia, in the interest of missionary work, but did not succeed. He was halted at a small railroad station at the border line, and had finally to return to Stockholm, not being able to obtain a visa on his passport for the Soviet republics, until it was too late for him to use. Pres. Hulterstrom sent a Book of

Mormon, a Voice of Warning and another book to the state library in Moscow. The library returned the books. It had, evidently, no use for any religious literature whatever.

As a matter of fact, ever since the war, religious persecution has been rampant in the Union of Socialistic Soviet Republics, as Russia now is called officially. During 1918 and 1920, no less than 26 clergymen of higher rank and 6,775 common priests were slain in that country. In 1928 an attack specially on the Baptist denomination was started, and there are now, it is reported, a hundred Baptist clergymen and several hundred other prominent Baptists in Russian prisons. Religious "societies" are not illegal in the country, but they cannot hold property and are not recognized as juridical "persons;" they may have no funds for the benefit of the poor, and they must not hold meetings for women or children, or form any central organizations. The religious outlook in Russia is dark, indeed. But it not strange that atheism, which claims liberty and all kinds of privileges for itself, should be so intolerant against others?

I have noticed, however, that the directors of the Evangelical Alliance, an organization in which nearly all Protestant churches are represented, has appealed to the British government and the League of Nations on behalf of the persecuted people in Russia, and it is possible that the Lord, through these mighty agencies, will bring the authorities there to their senses. If not, He who rules the nations has many means by which his plans and purposes for his children can be furthered. If the gospel is to be preached to every nation, then every nation will have to open its doors to the servants of the Lord, and I have no doubt that this will be done. For the Lord has said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matt. 24:14).



Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

SACRAMENT GEM FOR DECEMBER, 1929.

Again we meet around the board
Of Jesus, our redeeming Lord,
With faith in His atoning blood,
Our only access unto God.

Note.—Prelude and postlude will be found in Choristers and Organists' Department.

CONCERT RECITATION FOR DECEMBER, 1929

(Luke Chapter 2, Verses 8 to 14)

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

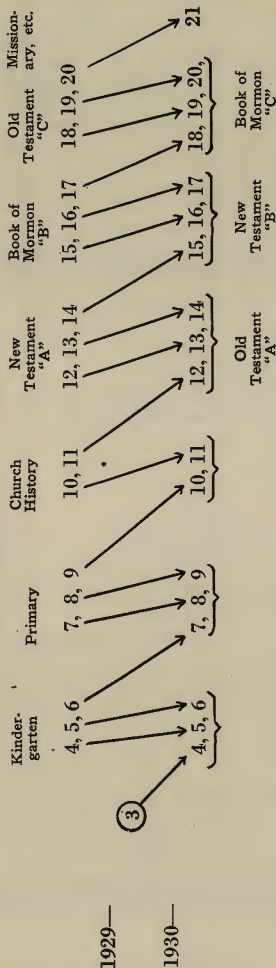
And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men.

Note.—It is suggested that classes be assigned two weeks in advance to give this recitation. If considered too lengthy, two classes might be used, one to give the first four verses, the other the last three. By the end of the month the entire school should be able to recite it.

ORGANIZING 1930 CLASSES



A careful study of this chart should assist superintendents in organizing the 1930 Sunday School Classes tentatively for the purpose of ordering 1930 "Lessons" before November 15, 1929, and also when establishing the classes in January next year.

Note on the chart that the 1930 Kindergarten four year old pupil comes from 1929's three year olds whose names are on the Cradle Roll.

1930's five year old is 1929's four year old; 1930's six year old is 1929's five year old; 1930's seven year old is 1930's six year old, and so on throughout all departments.

The change from 1929 classes to 1930 classes can be made with a minimum of confusion, if some such plan as this be followed:

On the last Sunday in December, 1929, the teacher of the Primary class, whose nine or ten year old pupils are to go to the 1930 Church History class as first year students, should have copies of the Church History "Lesson" for the first Sunday with their names written upon the "Lesson". To each of these pupils she will deliver the "Lesson" bearing his name. She may then say: "Those of you who have received a Church History Lesson with your name upon it, will report next Sunday to Brother (or Sister) _____'s class, which will sit (and then tell where the class will sit) during the opening exercises. All others of you will study, beginning next Sunday, a new course of "Lessons" from the Bible." If printed "Lessons" for the Primary Department are subscribed for by the older Primary Department pupils, these should be distributed at this time.

In the Church History class on the last Sunday in December, 1929, the teacher should have Church History, January, 1930 "Lessons" for the first Sunday and Old Testament 1930 "Lessons" for the first Sunday. Upon the former should be written the names of the 1929 (ten year old) Church History pupils who in 1930 are to spend their second year in that Department. After passing out these to the pupils whose names they bear, the teacher may say: "We shall study a new and very interesting course in Church History beginning next Sunday. The "Lesson" you have just received is the first one of the new series."

To the 1929 eleven year old pupils of the Church History Department, who are the 1930 twelve years old, and who will take the "A" course to be offered in 1930 by the Old Testament Department,

should be given the Old Testament "A" 1930 "Lesson" for the first Sunday, upon which their names have been written.

When this is done, the teacher may explain that those having "Old Testament" Lessons with their names written on, should report to Brother (or Sister) 's class next Sunday and take seats in the opening exercises, (stating where).

The New Testament "A" Teacher on the last Sunday in December will distribute 1930 first Sunday Old Testament "A" Lessons to the younger two-thirds of her class (the 1929 twelve and thirteen year old pupils who are in 1930 thirteen and fourteen years old, respectively) explaining that these pupils should report to Brother (or Sister) (the teacher of the 1930 Old Testament class) next Sunday in the opening exercises. To the oldest third of the 1929 New Testament class (who in 1930 will be the fifteen years old) the teacher should distribute the first Sunday's 1930 New Testament "B" "Lesson," explaining that these pupils will take the New Testament "B" study.

In like manner the 1929 Book of Mormon "B" teacher on the last Sunday in December will distribute the first 1930 New Testament "B" "Lesson" to those of her class indicated on the chart as eligible for the 1930 New Testament course. To those of her class who by reason of age are eligible for the "C" course (see chart) to be given by the Book of Mormon Department, she will give the first 1930 Book of Mormon "C" Lesson.

The 1929 Old Testament "C" teacher will distribute first Sunday 1930 Book of Mormon "C" Lessons to members of his class who, as the chart shows will be eligible by reason of age for the "C" class in 1930. Pupils of Old Testament "C" class who are twenty-one years of age or older, will elect with the approval of the superintendency and the bishop, which 1930 course each desires to take and will receive "Lessons" accordingly.

The carrying out of this plan presupposes the ordering of subscriptions to 1930 "Lesson" in proper quantities for each department, before November 15, 1929, so as to assure delivery to each school well before the last Sunday in December. The subscriptions should be paid for in advance at the time of ordering.

The plan requires the writing of the pupil's name upon the "Lesson" of the department to which he has been assigned beginning the first Sunday in January,

1930, thus designating definitely one week in advance each pupil's class assignment. If each pupil understands clearly beforehand to which class he is assigned for 1930, and if each teacher has a list of his 1930 pupils as a guide to follow in welcoming his pupils to their seats in the opening exercises, the new courses can be taken up with a smooth transition from the old.

A "Lesson" Cover for Every Subscriber

Every subscriber will receive with his first "Lesson" in 1930 a serviceable stiff paper cover in which his "Lessons" can be preserved throughout the year. If teachers will make a regular practice of directing the placing of the "Lesson" in the cover each Sunday as it is received, the "Lessons" will be preserved and available for future use. This will materially improve the pupil's interest, participation and mastery of the subject matter and will correspondingly improve the teacher's chances of success.

"WHAT THE EFFICIENCY REPORT HAS DONE FOR US."

No school starts late. Announcements are never made except at the opening and usually by the Bishop. We always have two 2½ minute talks. Attendance at Union meeting has increased over 100 per cent. Juvenile Instructor subscriptions have increased to 100 per cent. Every school has 15 minutes singing practice and 50 minutes class work every Sunday. The Concert Recitation and Sacrament Gem have uniformity never had before. The Ward Secretaries get their reports in. The Stake Secretary never has to go out after them. The whole school is more polished, finished and vitalized than ever before. Officers and Teachers are more interested, work harder and get better results than ever before.

Superintendents will be interested in knowing something about the "Efficiency Report" referred to, and we, therefore, submit it below:

1. Opening of Sunday School at 10 a. m. (20 points off for first minute late or any fraction thereof. 5% off for every additional minute late.) 100 points
2. Announcements. Given at opening of school by Bishopric or superintendency, but one person preferably. (5 points off for every announcement out of place.) 100 points
3. Two 2½ minute talks. (50 points off for one. 0 points for none.) 100 points
4. Percentage of Attendance of Offi-

cers and Teachers at Sunday School—for all present 100 points

5. Percentage of Attendance of Officers and Teachers at Local Board Meeting—for all present 100 points

6. Percentage of Attendance of Officers and Teachers at Union Meeting—for all present 100 points

7. Percentage of Officers and Teachers subscribing for the Juvenile Instructor—if 100% 100 points

8. A minimum of 15 minutes Singing Practice with part singing (5 points off for every minute short.) 100 points

9. A minimum of 50 minutes class work (5 points off for every minute short.) 100 points

10. Concert Recitation, if given as instructed by the General Board. (5 points off for every error or deviation.) 100 points

11. Sacrament Gem, if given as follows: (1) Leader repeats, (2) Prelude, (3) School repeats, (4) Postlude, (5) Leader remains standing during the utterance of the Blessing upon the bread. (5 points off for every error or deviation.) 100 points

12. If Ward Secretary's report to Stake Secretary is postmarked not later than the Monday following the last Sunday of the Month. (5 points off for every day late.) 100 points

"These are measurable items and the success of any such standard is that no exception is made or no school allowed special privilege. Every Sunday School is scored by its own secretary. The Secretaries' Department at Union Meeting is the liveliest of all departments. The reports are tabulated on large paper charts so that the entire Union Meeting may see them, and the Stake Banner is awarded to the school showing the best record for the month." (Excerpts from a letter received from W. G. Woolley, Superintendent, Los Angeles Stake Sunday School Board.

THE SUNDAY SCHOOL AS A CHARACTER BUILDER

"If we could keep the youths of America in Sunday school during the period of character formation or at regular attendance upon religious worship, we could close the criminal courts and jails."

Such is the opinion of W. D. Reel, general secretary of the Philadelphia Sunday School association, who recently visited Salt Lake City on a tour of the west.

The organization represented by Mr. Reel embodies hundreds of schools teaching tens of thousands of children. It is a

Protestant organization, and one of the principal units of the World's Sunday School association.

Regardless of creed, Sunday school, in Mr. Reel's opinion, offers a panacea for all juvenile delinquencies, crimes, divorces and other misdeeds.

AS OTHERS SEE YOU.

A visitor to the Latter-Day Saint Sunday School in and near Salt Lake City during the summer made in substance the following observations:

Sunday School Officers do not seem to have clearly in mind what is expected of them. They do not seem to know Sunday School procedure. The Stake Superintendent should meet the new Ward Superintendent and instruct him in detail as to how to proceed. Newness in the service should not be an excuse.

Many Sunday Schools lack finish. Attention is not paid to details. Too often the schools start late. The singing practice varies from none to fifteen minutes. Only one had a fifteen minute practice; most had fewer than ten minutes.

Class work varied from fifteen to fifty minutes; only one school visited having the required amount.

In some cases the superintendency were late for Sunday School. With one exception Prayer Meeting started late and was rushed through.

In most cases the teaching was poorly done. The reasons for this I would say are (1) Lack of preparation, (2) Ignorance of methods of procedure, (3) No illustrative material of a concrete nature (such as pictures, maps and other tangible things), (4) Lack of vision of what a class should do, (5) Carelessness and the idea that the class period is intended for entertainment of students.

Teachers ought to know the laws of learning. These laws are as definite as the law of gravitation and if not followed there is no learning. Teachers should be taught how to make their presentation plan. Mastery of subject matter can be taken for granted and emphasis placed upon a definite plan which should preferably be reduced to writing.

Teachers should be impressed with the vision of Sunday School work. They are preparing students for life, for a spiritual life, and for life here; they are giving them courage to fight sin; giving them habits of reverence and respect for God's Servants. It is preparation for joy by living each day.

The Union Meeting time should be devoted almost exclusively to giving vitaliz-

ing and interesting help, the making of plans of presentation, the collection of interest awakening material and the study of the laws of learning applied to particular lessons.

There is no excuse for disorder. Most schools were well disciplined. Where there is disorder blame rests with the officers and teachers. The Superintendency should discipline themselves first as to a time schedule, preparation, Superintendent's Meetings and the school will be greatly improved.

There were many things to be admired: for example, the wholehearted reception given visitors, marching in most schools, the spirit of the teachers in cer-

tain Sunday Schools, the elaborate system of reports in one Stake.

TWO-AND-A-HALF MINUTE ADDRESSES

Subjects for December.

- 1st.—Why do I believe in the principle of Tithing?
- 8th.—Subject to be chosen by local superintendency.
- 15th—(1)—The birth of Joseph Smith;
(2) The Mission to Joseph Smith.
- 22nd—(1) The Birth of Christ; (2) The Childhood of Jesus.
- 29th.—What the Sunday School has done for me this year.

MISSION SUNDAY SCHOOLS

General Board Committee: David A. Smith, Chairman; Charles B. Felt, Vice Chairman,

MISSION SUNDAY SCHOOL

Lessons for December, 1929

Whenever the enrollment will justify it classes should be conducted in each department as in the organized Stakes. Where but three classes can be organized, lessons will be found in the following departments:

For Children: Primary Department Course. (See page 597.)

For Young People: New Testament, Course "A". (See page 548).

For Adults: Old Testament, Course "C". (See page 588).

Music

By Ida R. Alldredge

Music,—the force that stirs the soul
Master of all who live.
It moves the world to joy and tears
To worship and to give.

Through it alone soul speaks to soul
And tender heart to heart;
It bears the message of true love
To those who drift apart.

Through it the base are led to pray,
To seek a higher power;
It turns them from the path of sin
It's busy every hour.

It goes to bloody battlefields
To stir the hearts of men
To deeds of valor, with no thought
Of anguish, fear, or pain.

Men die with it upon their lips;
It bears their prayers above,

Beside their grave it whispers peace
To those who truly love.

It speaks thru bird and bush and tree
It cheers the sick and lone;
It brings the wanderer back again
To mother and to home.

It lives upon the mighty deep
And on the laughing rill;
It's in the breeze that stirs the trees
And sways them to its will.

It's in the patter of the rain
Upon the cottage door;
It's in the tide that comes and goes
Upon the rocky shore.

It's medium twixt man and God
Their messages it bears,
It gives the world the best there is,
Its home is everywhere
For it is music.



GOSPEL DOCTRINE CLASS, TWENTIETH WARD SUNDAY SCHOOL, OGDEN STAKE.
 J. E. Jacobson, Supt., F. C. Rabe 1st Asst., Clarence Walker, 2nd Asst.
 N. J. Harris, Class Instructor.

CHORISTERS AND ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen

ORGANISTS

RESUME OF 1929 LESSONS. (For December Union Meeting)

During the past year the Preludes and Postludes appearing in the Juvenile Instructor were so composed that each one of them presented a definite problem in organ technic or registration. Instructions on how to master the various problems presented were given in this department from month to month and much supplementary material was suggested for organists to study in addition to the Preludes and Postludes. Those who have studied all the material presented should now have at least a fair knowledge of reed organ technic and be able to play expressively not only the sacramental Preludes and Postludes but also all other organ solo work in Sunday School.

It is suggested the topics given below, which constituted the basis of the lessons given during the year, be resumed and obscure points be made clear:

The glissando use of the thumb in legato playing.

Finger substitution.

Fingering of passages in thirds, sixths, octaves.

Sustaining tones their full values.

How to play repeated tones.

Sustaining a melody with a staccato accompaniment.

Accuracy in note and rest values.

Mechanical means of obtaining expression on the organ.

a. The right knee swell

b. The left knee swell

c. The treads.

Registration. When and how to use:

a. 8 ft. stops

b. 4 ft. stops

c. 16 ft. stops

d. 2 ft. stops

e. stops of various pitch in combination

f. mechanical stops.

The "Organist Manual!" which may be purchased for twenty-five cents at the Deseret Book Company gives instruction on the points mentioned and should be studied by every Sunday School organist.

CHORISTERS

The outstanding objective of Sunday School music is, and has been for a number of years past, a greater development

of part singing. Would it not be an excellent plan for each chorister and organist to take stock of his department and determine just how much advancement has been made in this special feature of our work? Ask yourself the questions: Why have we not made for progress? What has contributed most to the degree of success attained? When answering these questions for yourself be sure and get right down to the fundamental reasons. Do not hunt for excuses, for if you do, you surely will find plenty. Face the situation squarely; never be satisfied with ordinary attainment; remember that perfection is the goal. Now is the time to go forward with greater zeal and effort to make singing in the school do what it is expected to do. Keep in mind the fact that singing must be devotional, inspirational, and soulful. To obtain these qualities there must be 100 per cent participation.

Song Analysis

The following song analysis is planned to be used as the subject for discussion in the December Union Meeting; then to be practiced in the local schools during January.

"When the Rosy Light of Morning"
No. 15 D. S. S. Songs. Tempo = 120.

This song is written in four-quarter measure, four beats to each measure; the quarter note or its value equaling one beat (or count). Four quarter measure should be divided as follows when referring to accents: 1 loud, 2 soft, 3 light, 4 soft. Music "lives and moves" in the onward pulsing beat and flow of its rhythmic structure. This is expressed by the proper observance of recurrent strong and weak accents.

The outstanding rhythmic figure is the dotted eighth note followed by a sixteenth which gives added motion to the song. Remember that a dotted eighth note has three times the value of a sixteenth.

The first verse sets forth nature in her beauty on the Sabbath day. This should be sung joyfully, with light voices. The second verse gives us the reason for meeting together in Sunday School. This should be sung with more earnestness, with a round, full tone. The third verse urges us to struggle to the end and makes the promise that if we do this, "God will surely be our friend." This assurance

should be expressed by the tone quality as well as the words. If we feel this assurance or any other emotion, our voices will more nearly express that particular emotion. The chorus makes a very strong plea to "haste away" without delay to the Sunday School. This is emphasized by the tenor and bass parts repeating "Then away, haste away" after the soprano and alto.

The soprano has the strong melody throughout; the alto is also melodic in character, making thirds and sixths in many parts of the song. This simple harmony is very attractive to most people and rather easy to sing. The bass and tenor parts are purely harmonic and are absolutely necessary to complete the harmonic structure. The tenor and particularly the bass part, on the second and third staves, will be found very interesting because of the contrary motion with the soprano part.

In part singing avoid letting children try to outdo the other parts by loud singing; on the other hand help them to understand that their part is only one of the whole.

Some suggestions in presenting the song to the school at practice period:

Read in unison, with true spirit and

expression, one verse and the chorus.

Organists play entire song; chorister ask members of the school to listen for the beauty of the harmony.

Bass, tenor, alto and soprano sing each part separately. It is advisable to have organist play all parts simultaneously while each part is singing, so that singers may hear the tone relation.

Two or more parts may sing softly while others are drilling upon a particular part.

Organists should study the text, and endeavor to aid the chorister in every way in the presentation of the song. Stops of bright color, both 8 ft. and 4 ft. should be employed, together with octave couplers. There should be no 16 ft. stops used, except in the passages for all four voices when they are singing in full voice. Especially must the use of 16 ft. stops be avoided in the chorus where the soprano and alto sing the duet, as this plays the parts one octave lower, and will make them sound thick and ugly. The rhythm can be marked if the song is played rather staccato. In any event the organist must attack and release all chords exactly as they are written. This will reproduce the light and spirited character that is desired by the text.

Prelude and Postlude for December

Prelude

Moderato. WILLY RESKE.

8 stop *p soft.* *dim.* *pp*

Postlude

8 stop. *p* *p* *pp*

Teacher-Training Department

George R. Hill, Chairman; Elbert D. Thomas and George A. Holt

Subjects for Treatment in Union Meeting. Teacher-Training

The General Board recommends that after brief, appropriate opening exercises, Union Meetings be devoted (1) to the study of principles of teaching by the whole body of officers and teachers assembled, under the direction of the Stake Board's Supervisor of Teacher-Training Classes, and (2) the application of these principles to particular lessons of the following month in the teaching departments under the direction of the respective stake board supervisors.

This plan is intended for the benefit of present teachers. The regular teacher training class held during the Sunday School hour, or if more satisfactory, at 9 a. m. Sunday morning, under the direction of the ward Sunday School teacher trainer, should be continued for the benefit of prospective teachers, following the same plan as was followed during the teacher-training year just closed. The period from October 1929 to April 1930 will be devoted to the theory of teaching. Dr. Adam S. Bennion's course of lessons will be used. These will be published in separate pamphlet form and may be purchased from the *Juvenile Instructor* office, at 47 East South Temple Street, Salt Lake City, Utah, for 15 cents a copy. New subscribers to the *Juvenile Instructor* and old subscribers who renew their subscriptions promptly within the month will be sent the booklet free of charge.

The following subjects, treated in Dr. Bennion's lessons, are suggested for consideration in the Union Meetings for the months indicated:

October 1929—"Keys to Human Behavior and How to Apply Them" (Lessons 17 and 18.)

November 1929—"Human Nature as a Factor in Teaching Children"—(Lessons 19 and 20)

December 1929—"Human Nature as a Factor in Teaching Adolescents)"—(Lesson 21)

January 1930—"Human Nature as a Factor in Teaching Adults" (Lesson 22)

February 1930—"The Lesson Objective." (Lesson 5)

March 1930—"How To Organize a Lesson." (Lesson 6)

April 1930—"Enriching A Lesson." (Lesson 7)

MAY 1930—"The Application", (Lesson 8)

June 1930—"Methods of Lesson Presentation."—Reading and the Story.—(Lesson 9)

July 1930—"Methods of Lesson Presentation." Project and Problem—The Lecture. (Lesson 10)

August 1930—"Methods of Lesson Presentation"—Special Topics—Discussion method. (Lesson 11)

September 1930—"The Assignment" (Lesson 12)

October 1930—"How to Establish Common Interests". Lesson 13)

November 1930—"Questioning." (Lesson 14.)

December 1930—"Reviews" (Lesson 15)

Every officer and teacher should have a copy of the booklet, "The Principles of Teaching", by Dr. Adam S. Bennion. With the whole group thus well supplied the Stake Supervisor of Teacher-Training by skillful assignment can secure widespread preparation for each succeeding Union Meeting session as a basis for active and intelligent participation by all the workers (1) in the general consideration of the subject in the forepart of the session and (2) in the specific application of the principle to the lessons of the particular departments.

It is anticipated that this definite treatment of teaching principles will result in marked improvement being shown in all branches of Sunday School teaching.

Nature's Faith

A memory,
A lover's lane.
Light and shadow
Play a game.
The brook sings,
Tumbles, falls.
The honeysuckles
Riot o'er the walls.
Stars glow,
Moon beams.

Lover's stroll,
Whisper dreams.
Vows are made—
Vows light spoken.
Hopes raised—
Faith broken.
Kisses Given—
Never sold.
Hearts brave—
Hearts bold,

Broken, torn,
Without a thought
Gone forever,
Not forgot.
Other lovers
Gather gold—
Life's honey,
Sweet and old.
No regrets;
No sad pasts;

Bring repose.
Love that lasts.
Moon smiles
Same on all.
Honeysuckle peeps
O'er the wall.
The book sings,
Shadows play,
But never give
Secrets away.

—Effie Lloyd Lancaster.

GOSPEL DOCTRINE DEPARTMENT

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Vice Chairman; George M. Cannon, Charles H. Hart

LESSONS FOR DECEMBER

First Sunday, December 1, 1929

No Lesson. Left open to make up for lessons missed on account of Stake Conference.

Second Sunday, December 8, 1929

General Theme: Divine Authority

Lesson 83. Church Organization, 7—The Mutual Improvement Associations.

Text: Sunday School Lessons 83.

References: M. I. A. Hand Book.

Objective: To point out the purpose and place of the M. I. A. in the Church Organization.

Suggestive Groupings:

- I. History of the Young Men's Mutual Improvement Association.
 - a. Where and when organized. (See Era June to October, 1925.)
 - b. Purpose of the organization.
- II. History of the Young Ladies' Mutual Improvement Association.
 - a. Where and when organized. (See History of the Y. L. M. I. A.—Gates. Chapters 1 and 2).
 - b. Purpose of the organization.
- III. Direction of Leisure Time.
 - a. Discuss 2 Tim. 3:15.
 - b. Show how those conditions are prevalent today.
 - c. Discuss the need of Church guidance in leisure-time activities of its members.
- IV. Other Objectives of the M. I. A.
 - a. The direction in the matter of reverence.
 - b. Direction in respect to the rights of others.
 - c. Direction in obedience to divine and secular law.
 - d. The teaching by practice in leadership.
 - e. Teaching by practice in wholesome recreation, and the avoidance of unwholesome amusement.
 - f. The imparting of knowledge.
 - g. Teaching the benefits and blessings derived from service.

Suggestions: The Savior came into the world from the presence of his Father to render service to mankind. Before he was born he held responsibility and was given

glory with the Father. John said of him: "All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men." When the Savior prayed to his father before his death on the cross he said: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Notwithstanding all this honor and glory which he had he came to be the servant of men. Service is the greatest as well as the most exalting labor that man can perform when it is done unselfishly for the betterment of mankind.

Third Sunday, December 15, 1929

General Theme: Divine Authority

Lesson 84. Church Organization 8.—The Primary Association.

Text: Sunday School Lesson 83.

References: Children's Friend, vol. 26:512-562.

Objective: To point out the purpose and place of the Primary organization in the Church.

Suggestive Groupings:

- I. History of the Primary Association.

Children's Friend, vol. 26:513-563. Sketch of Aurelia S. Rogers.
- II. The Lord requires that children be taught.
 - a. Responsibility of parents. Doc. and Cov. 68:25-29.
 - b. The Primary Association an aid to the parents in teaching and guiding the children.
 - c. The mind of the child is impressionable.
 - d. The child has confidence in its elders; that confidence should not be destroyed by parents or teachers.
 - e. Sincerity of life and teaching a most important factor in the training of children.
 - f. Lying and deception by parents or teachers may destroy the usefulness, if not the eternal salvation, of children.
- III. What Jesus taught about little children.
 - a. Read Mark 10:13-14, and explain their meaning.

b. Compare Matt. 18:1-14 and Matt. 19:13-15.

"If we do not take the pains to train our children, to teach and instruct them concerning these revealed truths, the condemnation will be upon us, as parents, at least in a measure." * *

"Teach your children from their youth, never to set their hearts immoderately upon an object of this world." * *

"Bring up your children in the love of the Lord; study their dispositions and their temperaments, and deal with them accordingly, never allow yourself to correct them in the heat of passion; teach them to love you rather than to fear you, and let it be your constant care that the children that God has so kindly given you are taught in their early youth the importance of the oracles of God, and the beauty of the principles of our holy religion, that when they grow to the years of man and womanhood they may always cherish a tender regard for them and never forsake the truth." * * Parent, teach your children by precept and example, the importance of addressing the throne of grace; teach them how to live, how to draw from the elements the necessities of life, and teach them the laws of life and that they may know how to preserve themselves in health and be able to minister to others. And when instructing them in the principles of the Gospel, teach them that they are true; truth sent down from

heaven for our salvation, and that the Gospel incorporates every truth whether in heaven, in earth, or in hell; and teach them, too, that we hold the keys of eternal life, and that they must obey and observe the ordinances and laws pertaining to this holy Priesthood, which God has revealed and restored for the exaltation of the children of Men."—President Brigham Young.

"Some people have grown to possess such unlimited confidence in their children that they do not believe it possible for them to be led astray or to do wrong, because they have such confidence in them. The result is they turn them loose, morning, noon and night, to attend all kinds of entertainments and amusements, often in company with those whom they know not and do not understand. Some of our children are so innocent that they do not suspect evil, and, therefore, they are off their guard and are trapped into evil."

—President Joseph F. Smith.

Fourth Sunday, December 22, 1929

CHRISTMAS EXERCISES

Fifth Sunday, December 29, 1929

Summary of two years' lessons on Divine Authority and preview of next year's work.

Autumn Hills

By Grace Ingles Frost

Yon regal, towering heights of rugged grandure,
Have blanketed their breasts in glad array
Of coloring that but an Indian Maiden
Might wear, perchance, to grace her bridal day;—

Russet with a glint of ochre-yellow,
Crimson red and flaming scarlet hue,
A freshening fleck of green, the shade of emeralds,
With here and there a tone of iris-blue;

And, like a nuptial veil of filmy beauty,
A mist of pearl with sun-gold flitting through,
Their loveliness enhances past expression,
To feed the craving depths in soul of you.

MISSIONARY DEPARTMENT

*General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman;
Henry H. Rolapp and Jesse R. S. Budge*

LESSONS FOR DECEMBER.

Lesson No. 44. Gospel Ordinances.

First Sunday, December 1, 1929

Text: Sunday School Lessons, No. 44.
Supplementary References: John 3:3; Matt. 29:19; Col. 2:12; Romans 6:3-4; Acts 2:37-38; Doc. & Cov. 20:68-74; Doc. & Cov. 54:74. Doc. & Cov. 20:37-46; 72:74. Elders' Manual p. 36. Doc. & Cov. 24:13-14; Doc. & Cov. 42:43, 44, 48; Doc. & Cov. 35: 9, 15; James 5:14-15; Elder's Manual pp. 28-36, 37, 39.

Objective: There are essential requirements to the effective performance of the various Gospel Ordinances.

Organization of Material:

- I. Baptism.
 - a. Its value as an ordinance.
 - c. By whom to be performed.
 - d. How performed. (Memorize the ceremony).
- II. Confirmation of Members.
 - a. Purpose of.
 - b. Essential requisites.
 - c. Words to be used.
- III. Conferring the Priesthood.
 - a. Essential Requisites.
 - b. As to forms.
- IV. Administering to the Sick.
 - a. Consecration of Oil. (Essentials)
 - b. Performance of the ordinances.
 1. Essential features.
 2. Authority.

Application:

Consult with the Bishop as to opportunities for class members to officiate in the ordinances mentioned in this lesson.

Second Sunday, December 8, 1929

Lesson 45. The Sacrament of the Lord's Supper

Text: Sunday School Lessons No. 45.
Supplementary References: Same as in text.

Objective: The Sacrament reminds us of the atonement made for us by Jesus, and constitutes a pledge of renewed consecration to His service.

Organization of Material:

- I. The atonement.
 - a. Its meaning.
 - b. Its effect upon us.
 - c. Its relationship to the sacrament.
 - II. Need for renewal of covenants.
 - a. Tendency of human nature to forget.
 - b. The renewal pledge.
- Application: Procure, if you properly may, opportunity for class members to officiate in this ordinance.

Third Sunday, December 15, 1929

Lesson 46. Church Organization and Government

Text: Sunday School Lesson, No. 46.
References: Doc. & Cov. 107: 22; 1-2; 18; 90:6-9; 41:9-10; 20:38-84; 109:59; 82:13; 84: History of the Church. Vol. II. p. 202.

Objective: The Priesthood under the guidance of Revelation is the governing authority in the Church.

- I. Perfected plan.
 - a. When revealed.
 - b. Its gradual coming into operation.
- II. The Presidency, the Twelve and the Seventy.
 - a. Their organization and duties.
- III. The Aaronic Priesthood.
 - a. Its quorums and how they are constituted.
 - b. Their several duties and powers.
- IV. Divisions for Administrative purposes.

Application: Follow through the organization of the general authority of the Church and your local stake and ward. Illustrate the need for central authority and for the rights inherent in the several positions.

Fourth Sunday, December 22, 1929

Christmas Exercises

Fifth Sunday, December 29, 1929

Review

Strike out from the following statements the words necessary to be stricken in order to make the statements recite the true facts.

1. John's baptism was a baptism of water, of the Holy Ghost.
2. Baptism was—not—known or practiced prior to the time of Christ.

3. The scripture from which we get our knowledge concerning the questions of baptism prior to the time of Christ is contained in the Book of Mormon—The Old Testament—The New Testament—The Pearl of Great Price.

4. During the time of Christ and his apostles baptism was a requirement—was optional—to initiation into the Kingdom.

5. It is—is not—now necessary to submit oneself to the ordinance of baptism in order to conform to the will of Christ.

6. During the life of Christ and his apostles the mode of baptism was by sprinkling—immersion.

7. The ordinance of baptism should be administered to unbelievers—to believers—only.

8. Repeated commissions of the same fault, followed by repeated repentance—strengthens—weakens—the power of resistance.

9. The best evidence of true repentance consists in—refraining from the offense repented of—in exhibiting a willingness to keep on repenting of the same offense.

10. Baptisms may be performed by Elders—Priests—teachers—deacons.

11. The Holy Ghost may be conferred by elders - priests - teachers - deacons.

12. Repentance—requires—does not require—the officiating offices of another.

13. A fixed form of words—no fixed form of words—is given to be used in confirming members of the Church—administering to the sick—ordination to the priesthood.

In the following statements fill in the blanks with the proper statements:

14. There are in the Church.....priesthoods, the and the

15. The.....is the presidency of the Aaronic Priesthood.

16. The quorum of the Presidency of the Church consists of.....chosen by the.....and upheld by the

17. A quorum of deacons consists of.....members; a quorum of teachers of.....members; a quorum of priests of.....members; a quorum of elders of.....members.

18. Each quorum is presided over by holding the office in the priesthood.

ANSWER KEY

1. Strike Out the phrase "of the Holy Ghost."

2. Strike out the words "was not."

3. Strike the words "Book of Mormon," "Old Testament," "New Testament."

4. Strike the words "was optional."

5. Strike the words "is not."

6. Strike the word "Sprinkling."

7. Strike the words "to unbelievers."

8. Strike the word "strengthens."

9. Strike the phrase "in exhibiting a willingness to keep on repenting of the same offense."

10. Strike "teachers," "deacons."

11. Strike "priests," "teachers," "deacons."

12. Strike "requires."

13. Strike "a fixed form of words."

14. See Doc. & Cov. 107:1.

15. " " " " 107:15.

16. " " " " 107:22.

17. " " " " 107:85-28

18. See references above.

Little Boy of Mine

By Ida R. Alldredge

So oft' I wonder my laddie

Just where your steps may lead:

Will you choose the path of duty

Or that of sin and greed?

Will you live for those around you,

And be an honest man?

Will you live as God intended

Or mar His wondrous plan?

Oh, dear little boy of mothers!

You're all the world to me.

Those bright blue eyes look into mine

From sin and shame they're free.

That baby smile is full of cheer

Your laugh like silver chime.

God keep you ever sweet and clean

Oh little boy of mine,

NEW TESTAMENT DEPARTMENT

General Board Committee: Milton Bennion, Chairman; T. Albert Hooper, Vice Chairman

LESSONS FOR DECEMBER

Course A—Ages 12, 13, 14

First Sunday, December 1, 1929

Lesson 41. Jesus' Final Instructions to the Apostles

Texts: John 21; 1-7; Sunday School Lessons, No. 41; Weed's "Life of Christ for the Young," Chapters 69, 70, 71.

Objective: To teach that one's love for the Lord can be best shown by unselfish service to his fellowmen.

Supplementary Materials: Matt. 28:16-20; Mark 16:15-18; John 20:21-23; 21:18-24; Gore, "A New Commentary," comments on Mark, 16, and on other passages referred to; Papini, "Life of Christ" pp. 400-405; Talmage, "Jesus the Christ," pp. 691-694; Farrar's "Life of Christ," Chapter 62.

Suggestive Outline:

- I. The Apostles Return to Galilee.
Resume their fishing.
- II. Jesus Admonishes Them to Cast Their Net to Other Side.
 - a. Success results.
 - b. John recognizes the Lord.
 - c. Peter hastens to Him.
- III. Repast Eaten.
- IV. Jesus Instructs Apostles.
"Feed my Lambs."
- V. Jesus Appears to Eleven.
Charges them to preach.

This lesson is closely allied to the preceding lesson on the Resurrection. Many of the things Jesus said to the Apostles during His various meetings with them can well be classed among the final instructions. There elapsed only forty days between the resurrection and the ascension, and we can well imagine that Jesus would avail himself of every opportunity to emphasize to His apostles the greatness of the responsibility resting upon them. The Apostles, too, would be more cognizant of the real meaning of Jesus's exhortations and would listen carefully and attentively to His every word. Teachers who have been on missions can draw illustrations from the charges they received before being sent out into the mission field.

Dr. Talmage in "Jesus the Christ" tells us "The commission 'Feed my sheep' was an assurance of the Lord's confidence, and

of the reality of Peter's presidency among the apostles. He had emphatically announced his readiness to follow his Master even unto prison and death. Now, the Lord who had died said unto him: "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldst: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not." John informs us that the Lord so spake signifying the death by which Peter should find a place among the martyrs; the analogy points to crucifixion, and traditional history is without contradiction as to this being the death by which Peter sealed his testimony of the Christ."

Farrar, in his "Life of Christ," says: "It may have been on this occasion that Jesus told His disciples of the mountain in Galilee where He would meet all who knew and loved Him for the last time. Whether it was Tabor, or the Mountain of Beatitudes, we do not know, but more than five hundred of His disciples collected at the given time with the eleven, and received from Jesus His last commands, to teach and baptize throughout all nations; and the last promise, that He would be with them always, even to the end of the world. Writing more than twenty years after this time, St. Paul gives us the remarkable testimony, that the greater number of these eye-witnesses of the resurrection were yet alive and that some only were "fallen asleep."

Second Sunday, December 8, 1929

Lesson 42. The Ascension of Jesus Reflection by way of Conclusion

Text: Luke 24:44-53; John 20:31; 21:25; Sunday School Lessons, No. 42; Weed's "Life of Christ for the Young," Chapt. 72.

Objective: To teach that all of God's children may know for themselves that Jesus is the Christ and that He lives, if they "will to do the will" of God and live in accordance with the teachings of the Saviour.

Supplementary Materials: Farrar's "Life of Christ," last part of chap 62; Papini: "Life of Christ," pp. 405-408; Doc. & Cov. Section 76; Kent: "Life and Teachings of Jesus," pp. 310-325; Gore: "A New Com-



THE ASCENSION

G. Biermann.

mentary," pp. 270-299; Talmage: "Jesus the Christ," pp. 695-697.

Suggestive Outline:

- I. Jesus instructs Apostles.
- II. They all go near Bethany.
- III. Jesus blesses Apostles.
- IV. Jesus ascends to Heaven.
- V. Angels appear.
 - a. Question apostles.
 - b. Prophecy the Lord's return.
- VI. The many testimonies borne of Jesus.
- VII. Conclusion.

In this lesson the teacher can use many suggestions and references given in all of the preceding lessons of the year. The task is to help the pupils understand who Jesus is; his mission on earth, as it applies to us; that he may individually know that He lives and know that His gospel is true; first through the testimony of His teachings; 2nd through the testimony of His works; 3rd through the testimony of His life; 4th the testimony of others; 5th for ourselves by the inspiration of the Holy Spirit. What does all of this mean to us now? How can the teachings of Jesus function in our lives today? Draw on the former lessons for material and if you do not have time to conclude this lesson satisfactorily in one Sunday use next Sunday which is left open to take care of interferences or emergencies.

Lesson Enrichment:

We give two comments that seem to be particularly appropriate at this time: The first from Kent's life and Teachings of Jesus, "Why Jesus is the Universal Saviour of Mankind. From what does man need to be saved? This question must be answered today, not in the light of metaphysics or abstract theology but of physiology, political science, economics, and sociology. Man needs to be saved, in the first place, from the dominance of the baser animal instincts, from childish impulses which he has not outgrown, and from over-developed or misdirected egoism. He needs to be saved from ignorance of himself, of his relation to his fellow-men and to his larger environment which we call God. He must be saved from worry and fear, which undermine his physical, mental, and moral vigor and from low ideals that thwart the development of the perfect man. He needs deliverance from the palsying effects of past mistakes and sins. The ordinary man today is not troubled or oppressed by fear of an angry God. The consequences of his misdeeds haunt him and smite him in a far more direct and intimate way. Man turns to God not for abstract forgiveness, but for help to escape from these fetters, forged by himself or by his ancestors, which bind him to that

which is base and mean. In the light of modern psychology, it is apparent that while a man may experience instantaneously what is commonly called conversion, his salvation is not attained in a moment, but is a continuous educational process. It is accomplished not by negations, but by developing within him nobler impulses and ideals and by bringing him into normal relations with his environment and by teaching him how to function, that is, effectively to accomplish his life-work in the environment in which he is placed."

The second, a beautiful concluding paragraph from Farrar's "Life of Christ." "Between us and His visible presence; between us and that glorified Redeemer who now sitteth at the right hand of God that cloud still rolls. But the eye of Faith can pierce it; the incense of true prayer can rise above it; through it; the dew of blessing can descend. And if He is gone away, yet He has given us in His Holy Spirit a nearer sense of His presence, a closer infolding in the arms of His tenderness, than we could have enjoyed even if we had lived with Him of old in the home of Nazareth, or sailed with Him in the little boat over the crystal waters of Genesareth. We may be near to Him at all times, and more than all when we kneel down to pray, as the beloved disciple was when he laid his head upon his breast. The word of God is very nigh us, even in our mouths and in our hearts. To ears that have been closed His voice may seem indeed to sound no longer. The loud noises of War may shake the world; the eager calls of Avarice and of Pleasure may drown the gentle utterance which bids us "Follow me;" after two thousand years of christianity the incredulous murmurs of an impatient scepticism may make it scarcely possible for Faith to repeat, without insult, the creed which has been the regeneration of the world. Aye, and sadder even than this, every now and then, may be heard even in Christian England, the insolence of some blaspheming tongue which still scoffs at the Son of God as He lies in the agony of the garden, or breathes His last sigh upon the bitter tree. But the secret of the Lord is with them that fear Him, and He will show them His covenant. To all who will listen He still speaks. He promised to be with us always, even to the end of the world, and we have not found His promise fail. It was but for thirty-three short years of a short lifetime that He lived on earth; it was but for three broken and troubled years that He preached the Gospel of the Kingdom; but forever, even until all the Aeons have been closed, and the earth it-

self with the heavens that now are, have passed away, shall every one of His true and faithful children find peace and hope and forgiveness, in His name, and that name shall be called Emmanuel, which is, being interpreted,

"God with us."

Sunday, December 15, 1929

This Sunday has no lesson provided, and may be used to finish your conclusions of the year's work, or to take care of a lesson missed because of conference or other interference.

Sunday, December 22, 1929

Left open for special Christmas exercises.

Sunday, December 29, 1929

Review for the Fourth Quarter

1. Why did the rich young man not accept Jesus' advice to sell all and follow Him?
2. What did Jesus tell James and John when they asked for places of honor in His Kingdom?
3. What feast was held annually at Jerusalem?
4. What service did Mary do for Jesus at Bethany?
5. What event did Jesus say the anointing was for?
6. Under what conditions did Jesus enter Jerusalem?
7. What did Jesus prophesy regarding the temple and Jerusalem?
8. What ordinance did Jesus institute while at the feast in the upper room?
9. What occurred at Gethsemane?
10. What did Pilate say of Jesus' guilt?
11. What did Pilate do at the conclusion of the trial?
12. Who wept for Jesus as He approached Calvary?

13. What did Jesus tell them?
14. What scripture was fulfilled when Jesus' side was pierced?
15. For whom was Jesus' blood spilt?
16. Who buried Jesus?
17. Who rolled the stone away from the tomb?
18. What did the angels say to those who sought Jesus?
19. How did Jesus convince the apostles that it was He?
20. What command did Jesus give the apostles?

Answer Key

1. Because he loved earthly wealth and popularity.
2. That such honor was for them who deserved it because of good works.
3. The Feast of the Passover.
4. She anointed Him with costly ointment.
5. For His death.
6. Upon a colt, and proclaimed as King by the multitude.
7. That both would be destroyed.
8. The Sacrament of the Lord's Supper.
9. Jesus prayed that the cup might pass, but said, "Not my will, but Thine be done."
10. He said that he found no guilt in Him?
11. He turned Jesus over to the Jews to be crucified.
12. Some of the women.
13. That they had need to weep for themselves and their children.
14. That His blood should be spilt.
15. For all who believe in Him.
16. Joseph of Arimathea and Nicodemus.
17. Angels of heaven.
18. "He is not here, he is risen."
19. He appeared unto them on several occasions and showed them His wounds.
20. To teach to the world the things which He had taught them.

Who Taught the Bee?

With loving kindness have I drawn thee (Golden Text). Here is a little bee that organizes a city, that builds ten thousand cells for honey, twelve thousand cells for larvae, a holy of holies for the mother queen; a little bee that observes the increasing heat, and, when the wax may melt and the honey be lost, organizes the swarm into squads, puts sentinels at the entrance, glues their feet down, and then, with flying wings, creates a system of ventilation to cool the honey that makes an electric fan seem tawdry—a little honey bee that will include twenty square miles in the field over whose flowers it has oversight. But if a tiny brain in a bee performs such wonders, who are you, that you should question the guidance of God? Lift up your eyes, and behold the hand that supports these stars, without pillars, the God who guides the planets without collision.—From "Beams of Light."

OLD TESTAMENT DEPARTMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

LESSONS FOR DECEMBER

Course C—Ages 18, 19, 20

First Sunday, December 1, 1929

Lesson 43. Prophecies Concerning the Gathering of Israel

(See note at beginning of Lesson 42)

References: The Old Testament; Talmage's "Articles of Faith," Lectures 17 and 18; Roberts' "Outlines of Ecclesiastical History."

Objective: To emphasize the fact that the Prophecies of the Old Testament are vital in the experiences of the Church in the gathering of the Saints today and that the Saints should therefore study them in order to appreciate the more the "Marvelous Work" that is taking place.

Suggestive Grouping:

I. The Dispersion of Israel. (See Talmage—"Articles of Faith," Lect. 17).

- a. The Dispersion foretold.
- b. Biblical prophecies concerning this.
- c. Their fulfillment.
- d. The fate of Israel.
- e. The Scattering of Judah.
- f. The Lost Tribes.

II. The Gathering of Israel. (See Talmage—"Articles of Faith," Lecture 18).

- a. Predictions of the gathering.
- b. Israel a chosen People.
- c. All nations blessed through Israel.
- d. Gathering now in Progress.

Lesson Enrichment:

What is Prophecy but History Reversed? "What is Prophecy but history reversed?" Nothing. Prophecy is a record of things before they take place. History is a record of them after they have occurred; and of the two prophecy is more to be trusted for its accuracy than history; for the reason that it has its source in the unerring inspiration of God; while history—except in the case of inspired historians—is colored by the favor or prejudice of the writer, depends for its exactness upon the point of view from which he looks upon events; and is likely to be marred in a thousand ways by the influences surrounding him—party considerations, national interest or prejudice; supposed influence upon

on present conditions and future prospects—all these things may interfere with history; but prophecy is free from such influences. Historians are self constituted, or appointed by men; but prophets are chosen of God. Selected by divine wisdom, and illuminated by that spirit which shows things that are to come, prophets have revealed to them so much of the future as God would have men to know, and the inspired writers record it for the enlightenment or warning of mankind, without coloring or distortion so liable to mar the work of the historian. Thus Moses recorded what the history of Israel would be on condition of their obedience of God; and what it would be if they were disobedient. Israel was disobedient and historians have exhausted their art in attempts to tell of their disobedience and suffering, but neither in vividness nor accuracy do the histories compare with the prophecy. So with the prophecy of Daniel in regard to the rise and succession of the great political powers that should dominate the earth, and the final triumph of the Kingdom of God. So with well nigh all of the prophecies. With these observations upon the trustworthiness of prophecy it is my purpose to show that prophecy no less than the facts of history, sustains the conclusion arrived at on the apostasy from the Christian religion, and the destruction of the Christian Church." (New Witnesses for God—Roberts—pages 113-4).

"The Time of the Gathering of Israel. The time has at last arrived when the God of Abraham, of Isaac, and of Jacob, has set His hand again the second time to recover the remnants of His people, which have been left from Assyria, and from Egypt, * * * and from the islands of the seas, and with them to bring in the fulness of the Gentiles, and establish that covenant with them, which was promised when their sins should be taken away. See Isaiah II; Romans 11:25-27 and also Jeremiah 31:31-33. This covenant has never been established with the house of Israel, nor with the house of Judah, for it requires two parties to make a covenant, and those two parties must be agreed, or no covenant can be made.

"Christ, in the days of His flesh, proposed to make a covenant with them, but they rejected Him and His proposals and in consequence thereof, they were broken

off, and no covenant was made with them at that time. But their unbelief has not rendered the promise of God of none effect; no, for there was another day limited in David, which was the day of his power; and there His people, Israel, would be a willing people;—And He would write His law in their hearts, and print it in their thoughts, their sins and their iniquities He would remember no more.—Joseph Smith—History of the Church. Vol. 1, page 313.

"Purpose of the Gathering of Israel—This subject was presented to me since I came to the stand. What was the object of gathering the Jews, or the people of God in any age of the world? I can never find much to say in expounding a text. A man never has half so much fuss to unlock a door, if he has a key, as though he had to cut it open with his jack knife.

"The main object was to build unto the Lord a house whereby He could reveal unto His people the ordinances of His house and the glories of His Kingdom, and teach the people the way of Salvation; for, there are certain ordinances and principles that when they are taught and practiced, must be done in a place or house built for that purpose.

"It was the design of the councils of heaven before the world was, that the principles and laws of the Priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered, and He therefore poured out curses upon them. Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.

"It is for the same purpose that God gathers together His people in the last days, to build unto the Lord a House to prepare them for the ordinances and endowments, washings and anointings, etc." (Jos. Smith—History of the Church, Volume 5, page 423.)

Second Sunday, December 8, 1929

Lesson 44. Prophecies Concerning the Building of Zion and the Rebuilding of Jerusalem

(See note at beginning of Lesson 12.)

References: The Old Testament; Talmage's, "Articles of Faith," Lectures 19 and 20; Parley P. Pratt's, "Voice of Warning," Chapter 2.

Objective: To show that the rebuilding of Jerusalem and the building of Zion

were foretold by the Prophets of the Old Testament. That thereupon modern world movements are predicted and thus to emphasize the fact that the Books of the Prophets are not dead books dealing with a dead past but are in reality important factors in understanding the living present.

Suggestive Groupings:

I. Zion to be established (See Talmage's, "Articles of Faith," Lectures 18, 19, 20.)

II. Jerusalem and the New Jerusalem.

III. Two gathering places designated.

IV. Christ's Reign and the Kingdom of God.

Lesson Enrichment:

"Ransomed of the Lord to Come to Zion. But the tribe of Judah will return to Old Jerusalem. The city of Zion spoken of by David, in the one hundred and second Psalm, will be built upon the Land of America, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." (Isaiah 35:10); and then they will be delivered from the overflowing scourge that shall pass through the land. But Judah shall obtain deliverance at Jerusalem. See Joel 2:32; Isaiah 26:20-21; Jeremiah 31:12; Psalm 1:5, Ezekiel 34:11-13. These are testimonies that the Good Shepherd will put forth his own sheep, and lead them out from all nations where they have been scattered in a cloudy and dark day, to Zion, and to Jerusalem; besides many more testimonies which might be sought" (Joseph Smith, History of the Church, Volume 1, page 315.)

"All that the prophets have written, from the days of righteous Abel, down to the last man that has left any testimony on record for our consideration, in speaking of salvation of Israel in the last days, goes directly to show that it consists in the work of the gathering.

"First, I shall begin by quoting from the prophecy of Enoch, speaking of the last days: "Righteousness will I send down out of heaven, and truth will I send forth out of the earth, to bear testimony of mine Only Begotten, His resurrection from the dead (this resurrection I understand to be the corporeal body); yea, and also the resurrection of all men; righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare, a holy city, that my people may gird up their loins, and be looking forth for the time of my coming, for there shall be my tabernacle, and it shall be called

Zion, a New Jerusalem." (Pearl of Great Price, chap. 7:62, 1902 edition.)

"Now I understand by this quotation, that God clearly manifested to Enoch the redemption which He prepared, by offering the Messiah as a lamb slain from before the foundation of the world; and by virtue of the same, the glorious resurrection of the Savior, and the resurrection of all the human family, even a resurrection of their corporeal bodies, is brought to pass; and also righteousness and truth are to sweep the earth as with a flood. And now, I ask how righteousness and truth are going to sweep the earth as with a flood? I will answer. Men and angels are to be co-workers in bringing to pass this great work, and Zion is to be prepared, even a New Jerusalem for the elect that are to be gathered from the four quarters of the earth, and to be established a holy city, for the tabernacle of the Lord shall be with them.

"Now Enoch was in good company in his views upon this subject: 'And I heard a great voice out of Heaven, saying, behold, the tabernacle of God is with men, and he will dwell with them, and they shall be His people and God Himself shall be with them, and be their God.'" (Revelation 21:3.) I discover by this quotation that John upon the isle of Patmos, saw the same things concerning the last days, which Enoch saw. But before the tabernacle can be with men, the elect must be gathered from the four quarters of the earth. And to show further upon this subject of the gathering, Moses, after having pronounced the blessing and cursing upon the children of Israel, for their obedience and disobedience, says thus: (See Deuteronomy 30:1-4.) * * * * *

"Now many will feel disposed to say, that this New Jerusalem spoken of, is the Jerusalem that was built by the Jews on the Eastern Continent. But you will see, from Revelation 21:2 there was a New Jerusalem coming down from God out of heaven, adorned as a bride for her husband; that after this, the Revelator was caught away in the spirit, to a great and high mountain, and saw the great and Holy City descending out of heaven from God. Now there are two cities spoken of here. As everything cannot be had in so narrow a compass as a letter, I shall say with brevity, that there is a New Jerusalem to be established on this continent, and also Jerusalem shall be rebuilt on the eastern continent, (See Book of Mormon, Ether 13:1-12) "Behold, Ether saw the days of Christ, and he spake also concerning the house of Isarel, and the Jerusalem from whence Lehi should come; after it

should be destroyed, it should be built up again, a holy city unto the Lord, wherefore it could not be a New Jerusalem, for it had been in a time of old." This may suffice, upon the subject of the gathering, until my next. (Joseph Smith—History of the Church, Volume 2, page 260.)

Third Sunday, December 15, 1929

No lesson this day. Left open to take care of Quarterly Conference.

Fourth Sunday, December 22, 1929

No lesson. Day given over to Christmas exercises.

Fifth Sunday, December 29, 1929

Review

1. Of what important event in early Pioneer history of Salt Lake Valley does the descriptive poetic theme of the Book of Joel remind one?
2. What prophet tells of the universal outpouring of the spirit of God upon all flesh?
3. Why may we speak of Jonah as the great missionary prophet or the first foreign missionary?
4. What great lessons about God do we get from the Book of Jonah?
5. What great lesson do we get from the life of Daniel?
6. Name the Prophets who deal with the rebuilding of the city of Jerusalem after the return from Babylon.
7. What important contribution to Jewish literature do Ezra and Nehemiah make?
8. Why are we justified in listing John the Baptist as a Prophet?
9. What is meant by the expression the "Messianic Hope?"
10. Name your favorite Prophet; Give one reason why you selected him.

Answer Key

1. Joel pictures in an idealistic poetic way a Locust Plague. Whenever Joel is read by one familiar with Salt Lake Valley history the great cricket plague and seagull story come to one's mind.
2. The Prophet Joel when he says, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids

in those days will I pour out my spirit." (Joel 2:28-29.)

3. Because Jonah was the first prophet who was sent to preach to a Gentile people. In Old Testament History all prophets before Jonah's time were prophets who preached to the Jews or the Israelites.

4. 1st. That God is universal. That He is not a God of a definite place. There seems to be no doubt but that Jonah's concept of God was that of most primitive peoples. That He was a God of a given place or thing. This type of God is described very well in I Kings 20:23 where a god of the hills and a god of the plains are mentioned. There seems to be no doubt but that Jonah thought that he could run away from God and thereby avoid his mission if he got out of God's territory. 2nd. Jonah teaches us that God has compassion for all who will follow in His ways and keep his commandments. That those who accept Him will be His chosen ones. And that the Gospel's blessings are for all.

5. That the life of a martyr to principle is worth while. That there are rewards greater than life itself. That God's ulti-

mate justice comes to man through a future life.

6. Ezra, Nehemiah, Haggai, Zechariah.

7. They give the world the only narrative account of the history of the Jews from 537 to about 333 B. C.—the period during which the real foundations of Judaism were laid. They furnish the historical background for the periods of the Prophet's Haggai and Zechariah.

8. First because Jesus calls him the Greatest of the Prophets and second because his life, his acts, and his ministry prove that he was a prophet.

9. It is a longing in the hearts of devout believers, inspired by God or the teachings of His Prophets that caused or still causes men and women to look forward to the coming of an anointed one, the Christ, or the Savior.

10. (This is, of course, a mere example—each student is entitled to his own favorite and his own reason.)

I like Micah because he taught the Gospel of good behavior in its simplicity when he said, "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. (Micah 6:8.)

A Word to Faultfinders

Don't look for the flaws as you go through life,
And even when you find them
It is best and kind to be somewhat blind,
And look for the virtues behind them.

For the cloudiest night has a tint of light
Somewhere in its shadows hiding.
It is better by far to hunt for a star
Than the spots on the sun abiding.

The world will never adjust itself
To suit your whims to the letter.
Some things must go wrong your whole life long
And the sooner you know it the better.

It is folly to fight with the Infinite,
And go under at last in the wrestle.
The wiser man fits himself to god's plan,
As the water fits into the vessel. —*Selected.*

BOOK OF MORMON DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton

LESSONS FOR DECEMBER

Course B—Ages 15, 16, 17

First Sunday, December 1, 1929

Lesson 45. The Priesthood

Texts: Sunday School Lessons, Nos. 44, 17, 18, 19; III Nephi 12:1-2, 25; Mosiah 6:1-3; Alma 5:15-22.

Objective: Prepared as individuals for service by obedience to the First Principles of the Gospel, we receive authority, organization, and direction in that service through the priesthood.

Suggestive Questions:

What is the purpose of the priesthood?

Why are we not left to do good in our own way without any organization?

What two principles are involved in Church government?

What are the advantages?

Are there any disadvantages?

Why should the priesthood never use anything but persuasion?

Second Sunday, December 8, 1929

Lesson 46. The Gentiles and Israelites

Texts: Sunday School Lessons, No. 46; Sunday School Lessons, Nos. 29, 31, 32; III Nephi 18:10-18; I Nephi 13:1-11, 19-42.

Objective: To whom much is given, much is expected.

What characterizes the Church of Christ? (Called by His name, built on His Gospel).

Why did revelations cease in the Early Church?

What duties were perhaps hard to fulfill?

What are the things in which members of the Church most frequently fail today?

How do churches differ in the requirements made of their members?

Why do you think the Church will always require a great deal of its members?

What must we do to be true members of the Church?

In what ways are we especially privileged?

Why should the Lord expect a great deal of us?

Third Sunday, December 15, 1929

Open Sunday

Fourth Sunday, December 22, 1929

Christmas Program

Fifth Sunday, December 29, 1929

Review

What justifies the acceptance, without reservations, of the Book of Mormon as the word of God?

What reservation is made concerning the Bible?

How did Satan's plan for the salvation of man differ from the Savior's?

What is the Savior's plan?

How is the Church of Christ to be recognized?

Why is the priesthood given?

Why have a church?

"The women of this Country, the hostesses and social leaders especially, must cease from turning their backs on America, they must cease from condoning derision of the Constitution in their drawing-rooms."—Henry Ford in *Pictorial Review*.

CHURCH HISTORY DEPARTMENT

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

LESSONS FOR DECEMBER

First Sunday, December 1, 1929
Ages 10 and 11

Lesson 47. Our Nine Temples

Text: Sunday School Lessons, No. 47.
Supplementary References: The following material on Temples will be found in "Essentials of Church History," Smith. Dedication of site in Zion, p. 134; at Kirtland, 153; blessings in Kirtland, 188; dedication of Kirtland, 190; Revelation on the Nauvoo temple, 302; order of building, 309; laying corner stones of Nauvoo, 308-309; dedication of font in Nauvoo, 310; sealing blessings obtained in Nauvoo, 340; ordinance work in Nauvoo, 400; site chosen for Salt Lake Temple, 454; laying corner stone, Salt Lake, 481-482; dedication of Temple of St. George, 563; Logan, 590; Manti, 604; dedication of Salt Lake, 610; Hawaiian, 639. See Articles of Faith, pp. 442-447; House of the Lord, pp. 89-109; Gospel Doctrine, pp. 34, 35; Brigham Young's Discourses, chapter on Temples, pp. 603-644. This is very valuable information. Also see Index "Temples" Doc. & Cov. Commentary.

Objective: To teach that a temple is truly the most sacred edifice upon the earth, a building reared by man but consecrated, dedicated and sanctified as an earthly abode for God and his holy angels.

Organization of Material:

I. The Command to build a temple, D. & C. 124:25-48; 109: 5.

II. The Purpose of Temples.

- a. To establish a place where Christ might manifest himself to his people.
- b. To redeem the living. D. & C. 124: 55. Moses 1:39.
- c. To redeem the dead. Rational Theology, pp. 141-145.

III. The Saving ordinances.

- a. Baptism for the living and the dead. D. & C. 110:13-16; 124-29, 34; 128:15-18; D. & C. Commentary, pp. 558-561, 987, 995.
- b. Ordination and Endowment, living and dead.
- c. Marriage for life and eternity D. & C. 131:1-14.
- d. Other sealing ordinances for the living and the dead.

IV. Effect of temple work on participants and the Church.

Lesson Enrichment:

"We enjoy the privilege of entering into a temple, built to the name of God, and receiving the ordinances of His house, with all the keys and blessings preparatory to entering into the 'lives;' we also enjoy the privilege of administering for our fathers and mothers, our grandfathers and grandmothers, for those who have slept without the Gospel. To accomplish this work there will have to be not only one temple but thousands of them, and thousands and tens of thousands of men and women will go into these temples and officiate for people who have lived as far back as the Lord shall reveal. If we are faithful enough to go back and build that great temple which Joseph has written about, and should the Lord acknowledge the labor of his servants, then watch, for you will see somebody whom you have seen before, and many of you will see Him whom you have not seen before, but you will know Him as soon as you see Him. Do we need temples? We do, to prepare us to enter in through the gate into the city where the Saints are at rest. Ordinances necessary to this have not yet been performed and cannot be in the absence of a suitable place. We wish a temple, not for the public congregation, but for the Priesthood, wherein to arrange and organize fully the Priesthood in its order and degrees, to administer the ordinance of the Priesthood to the saints for their exaltation." Brigham Young Discourse, pp. 604-605.

Application: Enquire as to the number in your class who have already been to the temple and performed ordinances for the dead. Show the kind of life that qualifies boys and girls for this sacred work. Lead the pupil to see the importance of being married in the house of the Lord.

Second Sunday, December 8, 1929

Lesson 48. Our Missionary System

Text: Sunday School Lessons, No. 48.
Supplementary References: "Essentials in Church History", Smith, pp. 103-104, 114-118, 128-136; Gospel Doctrine, pp. 444-462; Discourses of Brigham Young, pp. 494-505. See reference on Missionaries in D. & C. Commentary. This is very valuable.

Objective: To teach that whenever God has revealed his mind and will to his children upon this earth, He has immediately provided a missionary system whereby those revealed truths may be made known to as many people as will harken to His word.

Organization of Material:

I. The purpose of the L. D. S. Missionary system. Matt. 24:14; D. & C. 1:17-23; 42:6; 110:11; 112:28-34.

II. Interest of the Church in Missionary work.

- a. Number of messengers out, including those in stakes—3,035. See Conference report, p. 4, 1929, April.
- b. Cost to the individual; to the Church.
- c. Attitude of Missionaries.

III. Calling of Missionaries.

Method of selection and qualifications.

IV. How Missionaries are prepared.

V. Benefits.

To the individual, Church, community, and world.

VI. Home missionaries, ward teachers, etc.

Lesson Enrichment:

Number of long-term missionaries.....	1,931
Short term missionaries	160
Local missionaries	96
Engaged in missionary work in stakes	838

Total 3,035

April Conference report, 1929.

"Various wards have assisted the missionaries by contributions of over \$100,000, principally for the purpose of sending them to their fields of labor. More than two thousand missionaries have been sustained in the mission field at the expense of their families, at an average cost per missionary of at least \$40.00 per month, \$480.00 a year; to say nothing about the value of the missionaries' time, which I am sure would be more than double this amount, as they could earn on an average of more than twice their expenses." Same report.

The Lord says, D. & C. Sec. 49:26-28: "Behold, I say unto you, go forth as I have commanded you; repent of all your sins, ask and ye shall receive, knock and it shall be opened unto you; Behold I will go before you and be your reward; and I will be in your midst, and you shall not be confounded; Behold, I am Jesus Christ, and I come quickly, even so, Amen."

It would be a very faith-promoting event if every Church History teacher would speak to a recently returned missionary at least one week ahead and have him or her come into the class on this

day and give some stirring incidents in missionary life, ending with a faithful testimony of missionary work.

Application: The real purpose, after all, of this lesson, is to bring the children to crave the time when they will be missionaries. Call a vote and see how many would like to become missionaries for the Lord. Show them that it is truly our Father's work and not man's. Teach them that they do not need to wait until they are grown to begin active service.

Third Sunday, December 15, 1929

Lesson 49. Faith Promoting Incidents

Text: Sunday School Lessons, No. 49.

Supplementary references: Go back over the past leaflets, selecting faith promoting incidents and introduce them into this lesson. A faith promoting story from any source is always acceptable. All of our Church books are before you. Since this is the last regular lesson of the year, it should be made rich in testimony, standing out ahead of all other lessons.

Objective: To teach that expressions of faith by the students are an anchor to them as they face the problems of life.

Organization of Material.

I. Need for Faith Promoting Incidents.

- a. Indifferent home life.
- b. Irreligious social activities, shows, etc.

II. Selection of Incident.

- a. Stories dealing with men, women and children.
- b. (1) Cases of healing; (2) Inspiration or prophecy; (3) Missionary experiences; (4) Answers to prayer.

III. How to present them.

- a. True to fact.
God's work needs only the truth told.
- b. Teacher in a proper emotional attitude.
1. Without God's spirit, even a prophet would fail.
2. Secret prayer of the fervent, solicitous type opens the doors to the Father's throne.

IV. The teacher responsible for her children.

Lesson Enrichment: President Young, speaking of the things that the Spirit had manifested to him, says that he saw the Salt Lake Temple in July, 1847, over five years before the ground upon which it was later erected was broken for the foundation, Feb. 14, 1853. He relates: "I scarcely ever say much about revelations, or visions, but suffice it to say, five years ago last July I was here, and saw in the spirit, the temple, not five feet from where we have laid the chief corner stone. I have not inquired what kind of a tem-

ple we should build. Why? Because it was represented before me. I have never looked upon that ground but the vision of it was there." From an address by President Young, April 6, 1853.

In the D. & C. Commentary p. 726, speaking of the wonderful manifestations of a faith promoting nature regarding those who should see the Savior's face in keeping with the promise in Section 93 it says, "This promise was fulfilled in the case of some of the Saints at the dedication of the Kirtland Temple, where the Lord was actually seen by some, and his presence felt by all who attended the services. It will be fulfilled still more gloriously hereafter.

"On the first day of the dedication", says George A. Smith, "President Frederick G. Williams, one of the Council of the Prophet, and who occupied the upper pulpit, bore testimony that the Savior, dressed in his vesture without seam, came into the stand and accepted of the dedication of the house; that he saw Him and he gave a description of His clothing and all things pertaining to it."

Read to the students "The Widow and her Tithing." Gospel Doctrine, pp. 286-289.

Application: Give this lesson in such a spiritual manner, that each student will be anxious to vibrate in testimony, telling experiences of a faith promoting nature.

Fourth Sunday, December 22, 1929

Review

Today, at the close of our year's work, we are to play another knowledge game. Each blank filled correctly will give the pupil two points. If he makes no mistakes, his score will be ONE HUNDRED. The following will show the blank correctly filled out:

Joseph Smith was FOURTEEN years old when he read in the BIBLE that if any man lacks WISDOM he must ask of God. The brother who loves Joseph so much and was with him to the last was HYRUM.

Three years after the first vision when Joseph was SEVENTEEN years old, one Sunday night after going to BED, he was visited by a messenger named MORONI. This angel told Joseph that some PLATES were hidden in the hill CUM-ORAH which contained the true Gospel. During this night the angel visited Joseph THREE times. The next day Joseph saw the angel TWO times, making FIVE visits in twenty four hours. After Joseph had been faithful for FOUR years, he was given the sacred records. Joseph used the Urim and Thummim in translating the records. The story he read is con-

tained in the BOOK OF MORMON.

The True Church was organized April 6, 1830, with SIX members at the Whitmer home in the State of New York. An angel told Joseph to use some home-made WINE while partaking of the Sacrament. This was later changed to WATER while partaking of the cup in remembrance of Christ's blood. It was revealed to Joseph that the AMERICAN continent was the home of Adam and Eve when they were placed upon this earth.

Out of the faithful men of Zion's Camp many of the Church LEADERS were selected. The Prophet learned whom he could trust during these days of severest trials.

Because some of the men who attended the School of the Prophets smoked and chewed, Joseph asked the Lord what to do, and the Word of WISDOM was given. Also this same year, 1833, the Lord commanded the people to build their first TEMPLE in the new Church at Kirtland. Wonderful things happened on the day it was dedicated.

You have learned that all of the Three Witnesses left the Church and that TWO returned again. How many denied seeing the angel and the plates? NONE. The Lord also called EIGHT other men besides Joseph to see and handle the plates. When the dark days of 1837 came on and persecution and apostasy were taking many men from the Church at Kirtland, the Lord called Heber C. Kimball to open the mission to ENGLAND.

The Saints moved from Kirtland to Missouri, about one thousand miles west. Here in 1838 the Church leaders were thrown in jail. About seventeen men were killed at HAUN'S MILL. Little Alma Smith was healed by the faith of his MOTHER. Joseph Smith and Hyrum were sentenced to be SHOT but the Lord preserved them.

From Missouri the Saints moved to NAUVOO, Illinois, on the east side of the Mississippi river. During these days of sickness the Apostles were sent on a mission to ENGLAND. One of these men who baptized more than 1800 souls in about a year was WILFORD WOODRUFF. Brigham Young and Heber C. Kimball were repeatedly supplied with MONEY they found in their TRUNKS.

About two years before Joseph was killed he wrote the ARTICLES of Faith and prophesied that the Saints would become a mighty people in the ROCKY mountains. The two men killed at the Carthage Jail were JOSEPH and HYRUM. The one that was wounded with four balls was brother TAYLOR, but Brother Richards escaped injury.

The first white man to see the Great Salt Lake was JIM BRIDGER. The Lord sent trappers and explorers into the Great BASIN to help open the way for his people. In the year 1847 the Pioneers reached Utah under the Leadership of BRIGHAM YOUNG. When the crickets came, the Lord sent SEA GULLS to destroy the pests. Since the organization of the Church, NINE

Temples have been built. This number includes those left by the saints in the east. The man who stands at the head of God's work upon the earth today is President HEBER J. GRANT. The number of Presidents that have been chosen is SEVEN.

Fifth Sunday, December 29, 1929
Christmas Exercises



Haunting Loveliness

By Glen Perrins

Historic lore and present day beauty combine to make the mission place of San Juan Capistrano a spot serene and lovely. This gem is a place of haunting loveliness. It is like an entry into a corner of old Spain! Its peculiar architecture, its legendary history, the pathos of its end and the effect of its development upon the West, united in holding the visitor to Southern California fascinated.

This Jewel of the Missions has most interesting architecture with its ivy corridors, gardens and fountained courts holding a rare charm. It is

known as the "Alhambra of the Pacific Coast."

In the same year as the Declaration of Independence, Fray Junipero Serra proclaimed the freedom of the Indians from ignorance and superstition by setting up the cross at San Juan Capistrano on November 1, 1776. Since that day the mission has been an active center of life and its bells in their Campanario peal forth daily.

The visitor feels as if he has really been transplanted from America to Spain as he stands awe-inspired in this beauty spot among the pepper trees and flowers of a charming old garden.

PRIMARY DEPARTMENT

General Board Committee: Frank K. Seegmiller, Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque

LESSONS FOR DECEMBER 1929

Agas 7, 8 and 9

Teachers' Preview Questions.

1. What qualities had Saul that fitted him for kingship?
2. What was the nature of Saul's transgression? Why in ancient Israel was this looked upon as a very grave offense?
3. In what respect are the deeds of David strikingly in harmony with the ideals of Christ?
4. What things did David do that made Israel after his day long for another king like him?
5. In what ways is David an exemplar of true faith in God?

First Sunday, December 1, 1929

Lesson 44. The First King of Israel

Text: I Samuel 8, 9, 10, 16:1-14v.

Reference: Sunday School Lessons, No. 44; Bible and Church History Stories. Lesson 23.

Objective: The Lord chooses the humble and the righteous to act for Him.

Memory Gem: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh upon the heart."

Song: 1. "God Is Always Near Me," Songs for Little Children for the Kindergarten and Primary Schools. Part II, Eleanor Smith. Pub. by Milton Bradley Co.

2. "Away In A Manger". (Tune by Martin Luther) Songs for The Little Child, by Baker and Kohlsaat.

3. "Dare To Do Right." Primary Song Book.

Organization of Material:

- I. The People Desire a King.
 - a. To be like other nations.
 - b. To lead them to battle against the Philistines.
 - c. Samuel inquires of the Lord.
 - d. The Lord's answer.
- II. Samuel Directed by the Lord, Anoints Saul.
 - a. Saul led to Samuel for help.
 - Saul depended upon the Lord.

- b. Saul honored in Samuel's house.
- c. Saul anointed with oil.
- III. Saul Proclaimed King by the People.
 - a. Lots cast before all the people.
 - b. Saul hunted out of his hiding place.
 - Humility.
 - c. The people shout "God Save the King."
- IV. Saul Rejected and a New King Anointed.
 - a. Saul makes mistakes.
 - b. David chosen.

Point of Contact: All during the month spend extra time singing songs to get the Christmas atmosphere. Let the period begin with a few words about the joy of the coming Christmas season. Ask the children to tell the fairy story of what Santa Claus does. Then ask for the true Christmas story of the Birth of Jesus Christ. Note how his birth was a humble one. Then proceed to tell the story of another humble man.

Application: Find out from the children why Saul came to see Samuel. What had he lost? In what way did he think Samuel could help him? When we lose things what can we do to receive help? When all the people were waiting to proclaim Saul king where was he? Why did he hide from them? What does that very thing tell to you? And yet later on in his life he thought too much of his own power and it was that very thing which displeased the Lord. At one time he waited a long time for Samuel to come and offer sacrifices. He became discouraged and offered them himself when he really did not have the right to do so. What would have been the better thing for him to do? At another time he was told by the Lord's prophet to do a certain thing just so and he did it his way. When mother tells us to do things a certain way, what is best for us to do? Why? What do you think of the boy or girl on the playground who thinks he "knows it all"?

Second Sunday, December 8, 1929.

Lesson 45. A Battle With a Giant

Text: I Samuel 16:14-23; 17; Sunday School Lessons No. 48.

References: Sunday School Lesson No. 45; Bible and Church History Stories No. 24.



DAVID ACCEPTS GOLIATH'S CHALLENGE

Objective: Reliance upon the Lord brings strength and courage.

Memory Gem: "Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts."

Song "Another Morning Hymn"—Songs for the Children. W. W. Gilchrist. "I do Believe."

Organization of Material:

I. A challenge sent to Israel.

a. During war with the Philistines.

The position of the two armies.

b. Goliath's defiant attitude.

c. David hears the challenge.

He had brought food to his soldier brothers.

d. David recalls God's goodness to him.

II. David Accepts the Challenge.

a. He is called before King Saul.

b. Relates God's help in the past.

c. The king consents to the combat.

d. David goes trusting in God.

III. David, the Victor.

a. Goliath's faith in his own power. His sneers.

b. David calls attention to the power of God.

c. A single stone emphasizes God's power.

d. The Philistines flee.

Point of Contact: Perhaps a good approach would be to talk about the kinds of weapons used in war and what we mean by armour. The children might compare the effectiveness of various weapons of war. Which is most useful in a battle, a flipper, a sling, a bow and arrow or a spear. When a soldier has on a coat of armour and a helmet how is he generally affected by a stone thrown

from a sling? In ordinary circumstances who stands the best chance in a battle, a young boy without experience or a man trained to be a warrior? Why? Our story today ends quite differently from what we might expect it to. Suppose we watch to see what it was that made the difference. (Pictures of weapons of war or a real bit of armour or a helmet would add greatly to the interest of the story.)

Application: When a lion came to take a lamb from David's flock what did he do? (See frontispiece. Tell the story. Describe the chief points of this beautiful picture—the magnificent youth, the rescued lamb, the dead lion, etc.) To whom did he call for help? When the bear came he called again to the Lord for help. What might have been the result if he had thought that he was strong enough of himself. What did David say to the giant Goliath when he laughed at him? Name some instances which might happen in our lives when we would need the help of the Lord. Name a time when you felt that you would not need the help of the Lord. In whose care should we place ourselves every night before retiring? Whom do we want to watch over us during the long night and during the day to keep us from harm and help us to do right?

What is one of the best ways to keep near to our Father in Heaven?

Third Sunday, December 15, 1929

Lesson 46. David and Jonathan.

Text: I Samuel 18, 19, 20.

Reference: Sunday School Lessons No. 46.

Objective: The more we love, the more we give.

Memory Gem:

"It isn't the number of joys we have
That makes us happy and gay,
But the number we share with our little
friends,

Ah! that is the secret, I say."

Songs: "Christmas, Merry Christmas"—
Holiday Songs. "Little Friends"—Little
Songs for Children—Gaynor. "God Make
My Life a Little Light."

Organization of Material:

I. Jonathan Loveth David.

- a. Their souls become knit together.
- b. Jonathan gives him his princely clothes.
- c. They live together at the king's palace.

II. Jonathan Defends David to His Father.

- a. Saul Seeks to do David harm.
- b. David behaves himself wisely.
- c. Jonathan pleads for his friend.

III. Jonathan spares David's Life.

- a. He tells him of his father's plans.

b. The two renew their devotion to each other.

c. Jonathan sends David away.

Point of Contact: There is a very pretty custom practiced in Scandinavia which is very interesting for us to think about during the Christmas season. On Christmas Eve every person in the household places all of his shoes with the shoes of all the other members of the family in one long row. This is to say all people who are members of this household will love each other and remain in harmony and peace throughout the year. Our story for today tells us about a great deal of sorrow and again about much joy which came into a household where only some of the members loved each other.

Application: What kind of Christmas presents are you giving to father and to mother this year? Suppose you have no money what kind may you give to show your love? Once a little boy walked up to an elderly gentleman one frosty Christmas day and said "Please don't step here, sir, I slipped there and fell down." "Thank you", said the elderly gentleman and passed around the dangerous spot. What kind of a gift would you call that?

"It isn't the number of joys we have
That makes us happy and gay,
But the number we share with our little
friends,

Ah! that is the secret, I say."

Fourth Sunday, December 22, 1929

Christmas Exercises

Fifth Sunday, December 29, 1929

Lesson 47. David Spares Saul's Life

Text: I Samuel 21, 22, 23, 24.

Reference: Sunday School Lessons No. 47.

Objective: The more we love, the more we give.

Memory Gem: "Let us love one another; for love is of God."

Songs: "forgiveness", Kindergarten and Primary Songs, Thomasson, "Jesus Once Was a Little Child."

Organization of Material:

I. David Seeks Places of Safety.

- a. He is hunted by King Saul.
- b. He cares for his aged parents.
- c. He gathers soldiers to help protect himself.

II. As Saul Sleeps David Shows Proof of His Devotion.

- a. Saul comes to David's hiding place.
- b. David is advised to kill him.
- c. David refuses to harm the king's anointed.
- d. Saul is touched.

III. Saved a Second Time.

- a. David discovers King Saul's camp.
- b. He takes his spear and water bottle while he sleeps.
- c. He makes himself known.
- d. Saul goes home.

Point of Contact: Sing a Christmas Song and read once more the little verse on sharing with our friends found at the end of last week's suggestions. If possible have one or two children repeat it. Let two children tell about the things

which they are planning to do for Christmas that do not cost money.

Application: Which is the most difficult to do: to give away a princely coat as Jonathan did or to walk away and not touch a person who would like to hurt you? Which requires the most love on your part? Suppose mother's present to you on Christmas morning is something which you did not want at all, how could you show your real love for her? Name one gift of service each child may give his parents on Christmas Eve?

KINDERGARTEN DEPARTMENT

General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman; assisted by Inez Witbeck

LESSON FOR DECEMBER

First Sunday, December 1, 1929

Christmas Candles

Objective: The more we love the more we are willing to serve and the happier we are.

Story: "Christmas Candles", by Fanny A. Wilkes—from "Little Folks". (See Children's Section, *Juvenile Instructor*, to be printed in November, 1929.)

Application: The dear old lady in the story could not hear the sweet songs of the birds or the glad messages the winds bring. She could not hear the laughter of little children. She had lost her hearing, but she had not lost love from her heart. That's why she was willing to eat only stale rolls for her Christmas dinner so that the little child in the hospital might have some of the joy that the Christmas candle light sheds o'er the world.

"Not for self, but for one another
God would have us live each day."

The happiest time of the year is here. We wish it to be so for everyone we know. That's why we must be eager to share our joys with others. Make a little gift for the foreign child on the street, for an old lady who lives alone, for an orphan. Remember that a kind act is appreciated just as much as a gift would be, if that kindness is done willingly and cheerfully.

Present each child with a cut out candle in a candle-stick on which is written, "I will shine to make someone happy."

Gem:

"Give only loving gifts,
And in love take;
Gladden the poor and sad
For love's dear sake."

Rest Exercise: Pretend at making toys for Santa, cut out dolls, saw boards and make wagons, paint picture cards, arrange the toys on shelves—etc.

Songs for the month: "Little Gifts are Precious", p. 20; "Lullaby", p. 40—Frances K. Thomasson's Kindergarten and Primary Songs. "Christmas Night", p. 33; "Christmas Star", p. 34; Song Stories for the Kindergarten, Patty Hill.

Second Sunday, December 8, 1929

Lesson 34. The Birth of Jesus

Text: "Sunday Morning in the Kindergarten", Lesson 34; Matt. 1: 18-25; Luke, 1: 26-38; 2: 1-7; Isaiah 7: 14; 9: 6-7; 1st Nephi 11: 13-22.

Helps: "Jesus the Christ" pp. 79-92-102.

Objective: The more we love the more we give.

I. An Angel Announces the Coming of Jesus Christ.

- a. To a virgin named Mary who lived in Nazareth.
- b. Mary is informed of Jesus' Mission.
 1. He was to become great, the Son of the Highest.
 2. His name to be Jesus.
- c. Mary in humility accepts her new Mission.

II. Mary's Husband Joseph, prepared for the event.

- a. Joseph, a just man, ready to serve.

- b. God's will made known to him in a dream.
- c. He faithfully cares for Mary.
- III. The Lord sends His Christmas Gift to the world.
 - a. Joseph and Mary Journey to Bethlehem.
 - 1. To pay their taxes.
 - 2. Description of the journey — (See Text, "Sunday morning in the Kindergarten")
 - b. They lodge in a stable.
 - 1. Because all the inns are crowded.
 - c. The Babe is born. "God so loved the world that He gave His only Begotten Son."
 - d. Mary cradles Him in a manger.

Point of Contact: See the suggestions given in "Sunday Morning in the Kindergarten."

Application: What kind of gifts may Kindergarten children give for Christmas? In what way may they share their gifts with others? To whom may a Kindergarten child sing a Christmas song during the holiday season? (If the weather is not too severe, the class may visit some people near by who are old, or ill or handicapped, and bring them good cheer by singing some Christmas songs.) More perhaps at this season of the year than any other is it true that

"Not for self, for one another
God would have us live each day."

Gem: Same as for last Sunday.

Rest Exercises: Sing and dramatize "Rock-a-by Baby on the Tree-Top."

Third Sunday, December 15, 1929

Lesson 35. The Story of the Shepherds

Text: Luke 2:8-20.

Helps: "Jesus The Christ," 93, 94.

Objective: The more we love the more we give.

- I. An Angel announces Tidings of great joy.
 - a. To shepherds who are varing for their flocks by night.
 - b. That a Savior is born.
 - c. Sign is given.
 - d. A Heavenly Host joins in Praise to God.
- II. The shepherds go in haste to find Jesus.
 - a. To verify the words of the Angel.
 - b. They leave their flocks in God's care.
 - c. They journey to Bethlehem.
 - d. They find the Holy Family.
- III. They give of their joy to others.
 - They tell the good news abroad on the return journey.

Application: There are many little children who do not happen to have extra money to spend for Christmas gifts. In what way may they give gifts?

"Errands of love are easy to run,
Saying sweet words is the dearest fun;
Let's see, you and I, just for to-day
How many kind things we can say."

Gem:

"Better than all the Christmas gifts
Any of us can know,
Is the gift of Jesus to the world
Many, many years ago."

Rest Exercise: Same as for last Sunday.

Note: Unless the story of "The Visit of the Wise Men", Lesson 36, can be given next Sunday as part of the Christmas program, combine it with to-day's lesson.

A list of Christmas stories, from the book, "For the Children's Hour." Book 11, by Carolyn S. Bailey—"Tiny Tim", "Cosette", "The Pine Tree" from book I, by the same author: "How the Fir Tree Became the Christmas Tree", "Mrs. Santa Claus", from Henry Van Dyke.

Fourth Sunday, December 22, 1929

Lesson 36. The Visit of the Wise Men.

Text: Matt. 2:1-11; "Sunday Morning in the Kindergarten"; "Jesus the Christ", pp. 97-99, 108; Farrar's, "Life of Christ", chapter 3.

Objective: The more we love the more we give and the greater the reward.

Organization of material.

I. Wise Men of the East See the Promised Star.

- a. Star tells of Savior's birth. Promised as a sign.
- b. Three wise men journey to Jerusalem.
 - 1. Riding camels.
 - 2. Seeking the new born King.
 - 3. Carrying gifts.

II. King Herod is Troubled.

- a. As king of the land he demands of scribes where Christ is born.
 - 1. They tell him in Bethlehem.
 - (a) According to prophecy.
 - (b) He shall be King of the world.
- b. Sends wise men to find the Holy Infant; Feigns a desire to worship Him.

III. The Wise Men Worship the Babe of Bethlehem.

- a. Having followed the star, they kneel at His cradle.
- b. They present their gifts, rich perfumes, etc.
- c. They depart rejoicing.

Lesson Enrichment: (See story, "The Shoe Boy", Children's Section, p. 603.)

Gem: Same as for last Sunday.

Rest Exercise: Pretend at trimming the Christmas tree. Bring the decorations from the closet shelf, hang a star at the top of the tree, drape chains around it, string popcorn for it, etc.

Present each child with a cut-out star on which is written, "Christmas is Jesus' birthday."

Fifth Sunday, December 29, 1929

Lesson 37. Baby Jesus in the Temple

Text: Luke 2: 22-39; "Sunday Morning in the Kindergarten."

Objective: The more we love the more we give and the greater the reward.

Organization of Material.

I. Jesus is brought to the Temple in Jerusalem.

According to law, to offer a sacrifice to the Lord.

II. Simeon a servant in the Temple.

a. A devout old man. The Holy

Ghost is upon him.

b. He is given a promise. He shall

see Christ before he dies.

c. He blesses the Holy Family. Tells Mary of Christ's mission.

III. Anna Adds Her Blessing.

a. A prophetess.

b. Thanks God for the Savior's coming. Sings His praise to all she meets.

Lesson Enrichment: The approach to this lesson as it is given in "Sunday Morning in the Kindergarten" is especially fine. The rest exercise suggested there may be used also.

Urge the children to attend a Fast Meeting next Sunday and see how the babies are blessed there. Tell them to remember something that is said and then the teacher will question the children about it the following Sunday.

Gem: Review the two suggested for the month.

A Thought For Teachers: "As love is the highest expression of human thought or life, as it redeems, saves and perfects, let us find it, for the divine storehouse is full."



"Lake of the Sky"

High up among the lofty peaks of the Sierra Nevada mountains, at an elevation of 6225 feet, lies Lake Tahoe, the famous "Lake of the Sky".

This beautiful blue body of water, described by the Washoe Indian name, Tahoe, is the second highest lake in the world. Its Indian name means Big Water and is pronounced "Tao" by the redmen. Tahoe is 23 miles long by 13 miles wide.

To view this lake from its shady banks at twilight is to receive a succession of thrills. Nowhere else can there be found a more glorious setting for the closing of the day. The whole gamut of blues, shading off into the deepest violet are visible.

Lake Tahoe is a fairy-like screen of unbelievable grandeur — "a lake of the sky".
Glen Perrins



The Shoe Boy

Jessie Wright Whitcomb

A little girl and a little boy were fast asleep. The little boy was covered up warm in his brass bed and the little girl was covered up warm in hers, and the two beds stood side by side.

The windows were wide open but there was still a log burning in the fire-place. The fire light was cheerful.

Two stockings hung from the mantel-piece.

Good old smiling Santa Claus came into the room. He was very short and very fat. His red coat was trimmed with fur.

He filled the stockings full. He know of course that children should not eat candy before breakfast, so he put in little packages of dates and of figs, an apple and an orange. In one stocking he put a mouth organ and a horse. In the other a doll and a horn.

Nothing more would go in. Santa was well satisfied.

He turned to look at the children a minute before going out. They were such good children, and so nice, that he just couldn't help it! He kissed first one, then the other!

The little boy sat straight up in bed. "Oh, Santa Claus!", he whispered. The little girl sat straight up in bed, "Oh, dear Santa Claus!", she said. "Now, now" said Santa, backing away, "Don't you know it is against the law for children to wake up and see me?" They never do. "But we did", said the little boy. "We hoped we would wake up", said the little girl, because

we want to give you the presents we have for you."

"Presents! For me!" gasped Santa.

"Yes, for you; we each have one for you."

"But nobody ever gave me a present!" said Santa Claus. "I've been in this business for years, and years, and years, and nobody ever gave me a present!"

"But we are going to", said the little boy. "I have mine under my pillow", and he drew out a shiny jack-knife, a two-blader he had on his birthday.

"Yes, and here is mine!", and the little girl drew out from under her pillow a little woolly Teddy-bear.

Santa thanked them, kissed them each good-by, and went away.

The children went right to sleep without once thinking to peep into the stockings by the fire-place.

Santa Claus went on about his business. The last home he came to was a very poor one where one little boy lay asleep.

"Now, who can this be!" said Santa, "I don't know this child at all, I thought only grown folks lived here. What am I going to do? I haven't a single present left, and he hasn't hung up any stocking either!"

It was a very bare, uncomfortable room. The little boy's mama was in a hospital, his papa had to work at night.

Santa Claus looked about and found the little boy's stockings, but also, they had no feet in them. They were just stocking-legs, the feet were worn off.

"Well—he couldn't very well hang these up," said Santa Claus.

Then he noticed on the floor by the bed the little boy's shoes.

"What shall I do!" groaned Santa. He picked up a shoe and looked at it. It was very small and ragged—and wet. "Om my", said Santa, "I'll be crying next, and a crying Santa Claus, that sure is against the law, but what am I to do!"

He put his hand into his coat pocket to find his handkerchief and he felt the presents that had been given to him, the shiny Jack knife and the funny little Teddy bear. "My first and only present!" said Santa Claus. "But they are going in a good cause. Here, little boy, I hope you will like them as much as I do," and he slipped the knife into one shoe, and set the Teddy bear in the other.

Then Santa Claus went away.

When morning came and the boy's father returned home from his work, he saw his little boy sitting up in bed, wrapped warm in the covers, and looking very, very happy.

"Oh, papa," cried the little boy, "look what Santa Claus left in my shoes!" and he held up the shiny Jack knife and the Teddy bear. "Don't you think he's the best Santa, papa?"

"He sure is."

Trixie's Hallowe'en Warning Saves Jimmy

By Glen Perrins

"Now Jimmy," said his father as Hallowe'en approached, "no pranks this year that will be destructive. No destroying of property—"

"Aw, Dad," remonstrated Jimmy Thompson, as he sat stroking the back of his little dog, "we've got to have some fun. Haven't we Trixie?"

"Bark, bark," cried the fluffy four-legged companion, which meant perhaps, "I guess we do."

"Well, you can have all the fun you like," answered Mr. Thompson, "but make it sane fun — just a good time that will mean no harm to anyone."

With this Mr. Thompson picked up

the afternoon's paper and left Jimmy to puzzle over what he would do on Hallowe'en. Had he known what was going to happen to him then he would have immediately wished that the eventful day was passed, for it was the saddest day in the week for Jimmy.

Hallowe'en found Jimmy strolling the streets at dusk attired in a white sheet and hold a glowing, smiling pumpkin face in front of him.

"Don't you think I look exactly like a ghost, Trixie?" Jimmy remarked to his little dog, which ran at his heels.

"Bark, bark," said his companion, "I would hardly recognize you," he seemed to say.

So Jimmy kept on, dodging behind trees and then jumping out at passers-by with a loud "boo-o". It was great fun until his gang arrived.

"Aw," said the leader of the gang, "Toughy" Martin, "What are you trying to do, Jimmy? That scaring business is meant for girls. We're going to have boys' fun. Don't be a sissy!"

"I'm not a sissy," cried Jimmy, growing angry.

"Well, maybe not," said "Toughy", "but put away that sheet and lantern and come along with us. We're going to hang up a few things."

"You bet we are," cried the rest of the gang, "come along Jimmy."

Not wanting the gang to feel that he was a sissy, but remembering his father's warning, not to destroy property, Jimmy put his sheet and pumpkin face in the crotch of a tree and reluctantly followed his boy friends.

It seems like the first thing they did was to walk over to a neighbor's fence and getting out screwdrivers to remove the bolts holding the hinges on to the fence, the gang set to work.

"Bark, bark, bark, bark," lustily cried Trixie suddenly. The dog heard footsteps coming down the long stone driveway to the gate.

"Bark, Bark," he cried, warning Jimmy of approaching danger.

Jimmy, who was leaning against the

fence watching "Toughy" and his partners take off the hinges, heard the warning barks and looking up the walk saw the owner of the gate bearing quickly down upon them. He ducked along the fence and hid in the shadows of a clump of high shrubbery.

He dropped out of sight just in time for the next instant the owner was upon the "gang", who started to run in all directions.

"What are you scamps trying to do here?" he boomed, and, reaching out, grabbed Toughy and his partner by the necks. The next instant he cracked their heads together and turning them over his knees thrashed them soundly.

"Now go home," he warned, "and quit destroying property. There's plenty of ways to have fun without doing that," he said, as he released the crying boys.

"That's just what my father said to me," thought Jimmy as he crawled out of sight and went back to where he had hid his sheet and pumpkin.

"Well," said Mr. Thompson an hour later when Jimmy and Trixie returned home, "I'm glad you had some fun on Hallowe'en without destroying any property."

"So am I," answered Jimmy, as he remembered the beating Toughy and his partner had received from the neighbor.



Strange Buttercup

By Estelle Webb Thomas

When gentle Buttercup comes home,
Along the grassy lane,
Her pretty coat all glistening
With misty, summer rain,

I love to hear her little bell,
Its merry ting-a-ling,
And some one else is glad, as well,
And loves the cheery thing.

It's Bossy's baby waiting there
His mother's bell to hear,
And how he frolics o'er the grass
When it proclaims her near!

He likes the rich and foaming milk,
And so, indeed, do I!
We like her coat as soft as silk,
Her brown and kindly eye;

But Bossy loves her baby more—
Far more than she loves me,
For mothers, strange as it may seem,
Love best their own, you see!

An Answered Prayer

The following is a true story, the incidents of which happened in St. George, Utah, on the 23rd day of August, 1928. The sun shone down with all its strength, and not the faintest breeze stirred the hot air that day when two little boys, Lealand Herschi aged seven and John Hopkins eight years, were playing out by the cow corral at Lealand's home. A heavy wooden box had been placed just on the outside of the corral. It had been well lined with galvanized tin to make it moisture proof in times of storm. In this box was kept the bran for old bossy cow. As the two boys were playing around the box they raised the lid and looked in. There were only a few handfuls of feed left in it, but what attracted the attention of the little fellows was a number of crickets hopping about in the bottom of the box. They thought it would be fun to get in the box and catch the crickets, so taking off their shoes and placing them on the ground just outside the box they got in and started their play.

They had swung the lid of the box back and the edge of it rested on the cow's manger. The cow was eating in the manger and with one toss of her head she threw the lid back over the box where a strong catch held it down securely. The box was not large; in fact the boys had to squeeze to get into it at all and now when the lid was fastened down over them they could neither raise up nor sit down, but had to remain in the stooping position they were in. The lid of the box had also been lined with tin and the only place in the box where the least little bit of air or light could get in was just a tiny thread-like crack where the edge of the lid met the edge of the box. The boys tried as best they could in their cramped positions to hold their noses as near the crack as possible. They called at the top of their voices for help, but were unable to make anyone hear them. The box was becoming hotter every minute, and the air less sufficient for their needs. One of the boys, after he had been liberated from the box, took hold of his nose with his thumb and finger, and pressing it tight said, "mamma, it felt just like this when we tried to breathe."

As they called and pounded against the side of the box in vain for help, they tried to estimate how long it would be until some one would come down to the corral to do the evening chores, not fully realizing that long before that time unless help soon came, they would be past

need or reach of earthly aid.

As the minutes passed and the heat and suffocation became more severe they began to sense more the danger they were in, and John said to his fellow sufferer, "Don't you think we had better pray?" Then with the faith and sincerity of little children they prayed to Father in Heaven to please send some one quick to let them out. Altho they did not call loudly, Heavenly Father was able to hear them, and in a very few minutes they heard a sound which gave them renewed hope. It was the rattle of the wheels of the small express wagon which little four-year old Wesley Herschi was taking past the box. With the little strength that remained with them they called to him to come and let them out. Wesley looked around, surely he heard voices call him, but whose, and where were they? Then seeing the two pairs of shoes by the side of the box the situation flashed into his mind like an inspiration, so running to the box he tried to unfasten the catch, but finding it too much for his childish strength, with another inspired thought he picked up a strong stick that lay at his feet and pushing it under the catch was able to unfasten it and raise the lid. There he found his brother and the playmate almost on the verge of unconsciousness. Their clothes were dripping wet with perspiration. How he did it we do not know, but the dear little rescuer succeeded in getting them both out of the box and then taking a hand of each he led them staggering and reeling to the house. As the mother looked up from her work just as they came to the door, she saw her little boy with his clothes so wet and said, "Why what is the matter? Did you fall in the pond?" It was some time before either of the boys were able to explain just what had happened or how they came to get locked in the box.

The mother, figuring the time from when the boys went out to play, knew they had been in the box at least one and one-half hours. The little fellows were given every possible help and attention and in a few days were around and normal again. Many prayers of gratitude ascended to our Father in Heaven, for His kindness in hearing and answering the prayers of the two boys so quickly, for who would dare to say that He did not hear and answer, or that little Wesley was not sent by God to save them just as much as tho an angel from Heaven had come to liberate them?

—Rhoda H. Hopkins.

The Aditorium

Coincident with the recent announcement by officials of the Utah Oil Refining company that an expansion program was to be undertaken immediately, involving the expenditure of a half million dollars, comes renewed appreciation on the part of loyal Utahns for the important part this company occupies in the industrial life of Utah and its importance in furnishing a livelihood for many of our citizens—and a deeper appreciation for the quality of the products manufactured by this concern.

Construction work is now under way, the chief feature of which is the erection of another unit of Holmes-Manley stills, the most modern known to science today. The expansion program came as a result of increased demand for the products manufactured by the Utah Oil Refining company, including Utah-made gasoline, Pep gasoline and Vico motor oil.

At the request of John C. Howard, president of the Utah Oil Refining company, and members of the board of directors of the company, two engineers of the Standard Oil company of Whiting, Indiana, recently spent more than two weeks inspecting the Utah Oil Refining company's plant preliminary to the expansion program. These men were Robert E. Wilson, chief engineer, and Walter G. Whitman, both of the research laboratories, of the Standard Oil company of Indiana. These experts declared that the units now in operation at the Utah Oil Refining company plant are the most modern and efficient known to science and refining experience in the world today.

"Two years ago it was necessary for us to discard nearly a million dollars worth of refining equipment, in line with the policy of our company to not only keep abreast of the times in the manufacture of motor fuels and lubricants, but to keep a step ahead. Mr. Wilson and Dr. Whitman, nationally known engineers, declared to our board of directors that no refinery west of the Mississippi has similar units to produce a gasoline to meet the requirements of the present high-compression motors in all types of automotive industry", said Mr. Howard.

E. S. Holt, superintendent of the Utah Oil Refining company, and his chief construction engineer, R. G. Clark, spent considerable time in Whiting, Indiana, recently developing plans for the installation of an additional Holmes-Manley unit and other important refining equipment.

The new installation will be the most modern known to science and will enable the company to produce products even improved over the high quality products now manufactured. The construction work will be particularly appropriate at this time of the year, as it should keep a large force of men working during the cold winter months when labor is plentiful and jobs are usually scarce.

With the construction of the new installation the total investment of the Utah Oil Refining company will be about \$10,500,000. The company started operations twenty years ago with an original capital investment of \$30,000 and a refining capacity of 7 barrels of crude oil daily. Its present capacity is 13,000 barrels.

More than 1500 people are employed by the Utah Oil Refining company and its subsidiaries, which means that about 15,000 people are dependent upon it for a livelihood. More than \$8,000,000 is circulated throughout the state of Utah every year by this company and its subsidiaries.

The Utah Oil Refining company was organized in 1909 by Utah people and has been developed and managed ever since by Utah people. On account of its large taxable property it pays approximately 75c per head for each boy and girl going to school in the state of Utah.

It has spent \$2,500,000 in oil exploration work in Utah, which would increase the taxable wealth and yield royalties to the state for road-building and school building and maintenance purposes.

It recently started the construction of a road with 50 teams and 100 men from Cannonville to Butler Valley Dome in southwestern Utah at a cost of \$35,000, so it can start drilling a well for oil which will cost over \$150,000.

The Utah Oil Refining company operates the most complete, modern refining plant in the United States, obtaining a yield of gasoline over 70% as compared with an average yield of 46% in the United States. This is due to intense refining methods in its modern plant, together with a very high grade of crude oil obtained from the Rocky Mountain fields.

It has paid out over \$1,000,000 in the last 10 years to the greatest petroleum engineering and chemical research laboratories in order to have the latest refining equipment and the most modern processes. Crude oils used in the manufacture of Utah Oil Refining company products are paraffin base.



Photo by Walter P. Cottam.

FUN AND THE BURRO

At Alpine Summer School, Brigham Young University

Front to back: Rand Clark, L. J. Nuttall, Wendell Nuttall, Grant Cottam, Hubert Nuttall, Charles Hart, Clawson Cannon, Jack Marshall, David Egbert.

A Boy's Alarm-clock

It's something that isn't wound up with
a key,

As many alarm-clocks are;
It is not to be seen on a table or shelf,
And its ring is not sounded afar.

And only one hears it and that is the boy
Who owns this alarm-clock true—

It can not be bought and it can not be sold,
And it can not be given to you.

It's a delicate piece of machinery, too,
Which never should suffer abuse;
If it should (in time, and it wouldn't take
long),

'Twould gradually get out of use.
And what's the alarm-clock of which I
now tell,

That isn't wound up with a key?
It's that which says "Don't!" when one
starts to do wrong—

Why, it's a boy's conscience, you see.
—Boy's Companion,



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Jackie's Dream

Jackie was a very naughty little boy. He was always killing the birds and sometimes toads.

Now Jack had a sister, Daisy, a fair haired, blue eyed, little girl of eight years. She was very fond of the birds and animals, especially her little white fluffy kitten.

Jack had a very cross day, and seeing how Daisy petted her kitten, and didn't play with him when he suggested a race, he decided that it should be put out of the way.

When Daisy wasn't looking he snatched up the kitten and ran toward the river which was a mile and a half from the house.

It was a long way and when he came to a bunch of short bushes he was so tired and hot that he decided to rest. He produced a string from his pocket and tied it to the leg of the kitten and then tied the other end of it to his wrist so the kitten couldn't wander away.

Soon he was fast asleep, dreaming that he was playing marbles and that two huge blackbirds came and taking

him by his suspenders flew away through the air with him. Soon they alighted onto the ground and immediately a very monstrous toad acting as a guard ushered him in to a large, white palace and taking him up the throne, on which sat a large, white cat, the toad said, "Your Majesty, I bring to you our captive." The white cat said, "Lock him in the cellar until we get ready for him."

Jack was very frightened and cried out, but the toad just took him and locked him in the cellar.

After two miserable days had passed the toad came and got him and took him up to court. The white cat said, "We shall dig his eyes out." The crows said, "We shall scratch him." The toad said, "I shall dig a grave and bury him alive in it." The large white cat started to scratch him. Oh, how frightened he was. "I promise I will not kill another thing," he screamed wildly, and, looking up, he saw that the kitten had given him a scratch on his arm as if to tell him it was time to be going, but instead of going to the river he slowly walked back home and then he told his mother all about his

dream and he has never killed a living thing to this day.

Age 14.

Nora Nebeker,
Fairview, Wyo.



COPY BY CARMEN RICHARDSON

Age 12.

Safford, Arizona

Blasting Cap

I am a giant, not a giant in size but in strength. Like all giants, if I am not treated right, and am not used for the things for which I was made. I become very angry. I take my revenge on those who molest me and do not let me rest.

I was created to do a very great and useful work upon the earth. I am very proud of my strength. To those who know how to use me and how to treat me kindly, I am a very obedient servant. I help in the mines to make it possible for you to have coal. I help in the quarries so that you can have stone for your roads and houses. I help in the lumber camps and on the farms. I have helped to win many battles so you see I am useful to those who are my

friends. But, I have blown the eyes out of little boy's and girl's heads. I have blown off their hands. I have killed several children at once. I will do even worse than this if boys and girls do not leave me alone and let me rest. My revenge is sure.

In order that you may know me when you see me and will not molest me, I will tell you what I look like. I am made of brass. I measure about three-fourths inches in width and about one and a half inches in length. My full name is Blasting Cap. If you ever see me lying any place at all, do not touch me as I want to sleep. If you do, I may blow you to pieces. My word is law and must be obeyed.

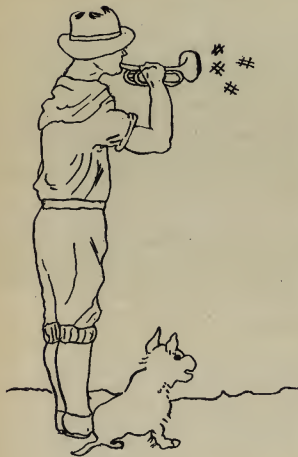
Dorothy Bowen,
Arnold Avenue School
Grade 5 D, 17 Wilson Ave,
Amsterdam, New York.



PHOTO BY LEAH DALLEY

Age 15.

Kanab, Utah



BY EDNA LAMOREAUX

Age 11.

Chandler, Arizona.

The Brook

Down by the meadow

The brook running through—
That's where the daisies
And violets grew.

A beautiful sight

It was to see
With the bluebirds and robins
Up in the tree.

Fairybells tinkle

All 'round the stream
With the babbling of water
It's fit for a dream.

That's where I like to be

In the spring,
With daisies and violets,
And everything green.
Age 10. Orpha Blain,

Dividend, Utah.

A Wonderful Adventure

(A True Story)

This summer I was herding Daddy's sheep in the hills. One day a herd of cattle came along, the sheep were peacefully eating, so I took my pony and helped to drive the cattle about a half a mile and then came back to my sheep.

On returning to my sheep, I saw four head of cattle on our land which belonged to one of our neighbors. The sheep were still eating peacefully and nothing had harmed them, so I drove the stray cattle to their own pasture.

I was riding back to my sheep when I heard a noise in some thickets south of where I was riding. Our dog had gone up in there so I supposed it was only he and went on. I then heard another noise and turning around I saw an animal jumping, leaping, and running all at the same time, towards some thickets. All that I could think that the animal was, was a kangaroo the way it was leaping. I kept watching it and could see it was a doe deer. I tried to follow it to get another look at it but it was out of sight before I hardly got started.

I started out again and heard another noise and turning around I saw a fawn over half grown. It came leaping the same as the other deer. It stopped to listen to where its mother had gone and then started out again.

I then returned to my sheep for sure and when I went home that night my Daddy was the one that told me they were deer, because I had never seen one.

Age 13.

Maurine Mason,
Plymouth, Utah.

My Home

I am a little girl 8 years old. I live in Las Vegas, Nevada. My mother gave me the Juvenile last year for a birthday present. I like to read all the stories in it. We have rabbits,

chickens, turkeys and a cow. My pets are a dog named Bozo and two kittens Peggy and Smoky. I have a little baby sister, I love her dearly, her name is Naydean. My Daddy works for the Union Pacific R. R.

Age 8. Maxine Jennings,
Las Vegas, Nevada.
Box 424.



PHOTO BY BLANCHE GIBSON

Age 11.

Manassa, Colorado

The Bluebird

The bluebird flits from tree to tree;
She is as happy as can be
And oh how swiftly she can fly,
She sails across the clear blue sky.

Each year she builds a nest so fine,
In the biggest and tallest pine;
All day she sits on her nest,
As she cuddles her eggs under her breast.

Age 10. Emelia Olsen,
Beazer, Alberta.

Spring

With the humming of the bees,
And birds singing in the trees,
When days are no longer drear
Then we know that spring is here.

Then the poppy, yellow bright,
Opens to the morning light,
And the violets so rare,
Yield their fragrance on the air.

The Brook

Through the meadow comes the brook
Winding through each cozy nook,
Dancing, splashing in the sun,
Bringing joy to everyone.

On it wanders through the trees,
Murmuring music on the breeze,
Until, weary with its zest,
It slowly sinks away to rest.

Age 9 years. Gladys Carbine
El Paso, Texas.
May 30, 1929.

Note: This dear little girl, Gladys Carbine, who was an active member of the El Paso Sunday school, was electrocuted in the bath tub at her home, February 16, 1929. These verses were found on Gladys' school tablet and handed to her mother after the tragic event.

The Chickadee

Over on the wooded hill
I can hear a cry so shrill,
'Tis the call of chickadee
Trying hard to talk to me.

I believe that I can hear
These words so sweet and clear
Spring is coming,
Spring is here.

And chickadee sings all the day
Busy as a bee they say;
Singing as he works away
Spring is gay, Spring is gay.

Age 12. Mary Grange,
Huntington, Utah.



DRAWN BY ADELE KERR

132 University St.,

Age 14.

Salt Lake City, Utah

Jane's Disobedience

One day Jane and Jean thought they would run away and go in swimming. As they were walking down to the swimming hole where all boys and girls go in, Jean said "Mama told us not to go in today, so let's go back home."

"No", said Jane. "You will be a coward if you go back home, come on, let's go. There goes some of the girls now."

Jean, not wanting to be a coward, went along with her sister. As soon as they got there, they put on their bathing suits and came out to greet their friends, but they were not going in. They had come to watch the ones that were going in.

Jane and Jean went into the water, but Jean didn't stay in very long for fear something might happen to her. This didn't matter to Jane, she said, "I am going to have my fun now." Just then she fell into a deep hole. Of course she couldn't swim, neither could the girls that were there. Jane's

father came along just in time to save his daughter from drowning.

Jane said that she would never go swimming again without having her mother's permission.

Age 14.

Theda Lindsay,
Garland, Wyo.

PHOTO BY JANET SHURTLIFF

Age 13.

Blanding, Utah

Honorable Mention

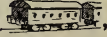
Iva Eugene Hill, Gaffney, South Carolina.
Marco Kulsgaard, McCammon, Idaho.
Irene Ohlson, Ashton, Idaho.
Yvonne Porter, St. Anthony, Idaho.
Bertha Prescott, Pilot Rock, Oregon.
Doris Rich, Gerden City, Utah.
Alice Turner, Montrose, Colorado.
Mildred June Hurst, Sanderson, Texas.
May Liddell, Tooele, Utah.
Lyda Munk, Manti, Utah.
Louise Mills, Baker, Oregon.
Fern Osborn, Danville, California.
Marion Overson, St. Johns, Arizona.
Ruth Richards, Carlin, Nevada.
Edith Smith, Duncan, Arizona.
Laurence Whitney, Ridgedale, Idaho.
Audrey Young, Ogden, Utah.

LITTLE SCISSOR-STORIES

(X)



THIS is a Clock," said Cousin Kate, snipping and clipping with her clever . "The  stood at the head of the , and told the time for everybody in the .

'Tick, tock! time to get up-up-up!' said the merry clock when the  rose and the  began to sing. 'Tick, tock! time to work-work-work! said the busy , all through the sunny day. 'Tick, tock! time to go to bed-bed-bed! said the sleepy clock, when the  came out and the  folded their leaves. It told Nora when to ring the  for breakfast. It told mama dear when to pour the , and papa dear when to get his  and start for his , and Tommy and Tessie when to pack their  and lunch-  and run away to school. Oh, nothing goes right without a  to tell the time by. 'Tick, tock! I should think not!' said the merry clock. Now one night when all the house was quiet, out crept the little Mouse that lived under the . "This is the little  that lived under



the stairs," said Cousin Kate, clipping and snipping with her clever  "Wee, wee!" said the little .



'Are you never tired of ticking, Mr. Clock?' 'Yes,' said the cross . 'I am tired now. I have ticked by -shine and -shine for more years than I can count, and now I am going to rest!'. And, click, click!

the cross  stopped! Dear, dear, what a time there was then! Nora did not know when to ring the  for breakfast, and mama dear did not know when to pour the , and papa dear lost his , and  and  were late to school and got two big black $\times \times$. Everything went wrong all day, and everybody was as cross as two

. And when night came, out crept the little  once more. 'Wee, wee!' said the little . 'Are you rested, Mr. Clock?' 'Yes,' said the . 'And be sure I shall not stop again! One should



never be tired of doing one's duty. Tick, tock! Tick, tock! I should think not!" said the merry clock."



What Price Glory.

Our Chinese laundryman has named his son after Lindbergh.

"What's that? Charlie Fly?"

"No. One Long Hop."

The Wrong Attribute

Customer—"I don't like these pictures. They don't do me justice."

Photographer—"Justice? Lady, what you want is mercy."

Gates Ajar

Here lies till Gabriel's trumpet peals,
The bones of Shelby Sharp.
He dozed while holding a steering wheel
And woke up holding a harp.

—Boston Transcript.

Dry

Painter—"Ever hear of dry paint?"

The Sitting One—"Yes."

Paint—"Well, the paint you're sitting on won't be that for 24 hours yet."

Good Advice

"Hey, Mike," said a workman to the other, "stop, don't come down on that ladder on the north corner; I took it away."

He Came Back

"No woman ever made a fool out of me."

"Well, who did, then?" — The Dairy Farmer.

Valuable Package

"Tommy, can you tell me one of the uses of cowhide?"

"Er, yessir. It keeps the cow together."
—Detroit News.

Tender Memories

I rose and gave her my seat;

I could not let her stand.

She made me think of mother, with

That strap held in her hand.

Food Values

Mistress—"The master was very happy this morning Jane. He went off to the city whistling."

Jane—"Yes, mum, it was my mistake, I made his mush of birdseed."—Passing Show (London).

The Ideal Tenant

Agent: "You say you have no children, victrola, radio or dog? You seem to be the tenant I am looking for."

Prospective tenant: "I guess I ought to tell you that my fountain pen squeaks a bit."

Plenty in Stock

Old lady to pilot: "Why so nervous and pale, my boy?"

Pilot: "We have lost both wings."

Old lady: "Well, don't worry; we'll get new ones when we land."

—American Boy.

Should Be Acquainted

Tom: "I have courted your daughter for fifteen years."

Dad: "Well what do you want?"

Tom: "To marry her."

Dad: "Well, I'll be jiggered. I thought you wanted a pension or something."

A Good Sign

"How do your broken ribs feel today?"

The patient took a breath before he replied. "Fine, doctor, fine; but I've had such a stitch in my side."

"Excellent! That shows that the bones are knitting!"

His Level Best

Tfamp: "Say, boy, your dog bit me on the ankle."

Boy: "Well, that's as high as he could reach. You wouldn't expect a little pup like that to bite you on the neck, would you?"

—The Gryphon, Ironton, O.

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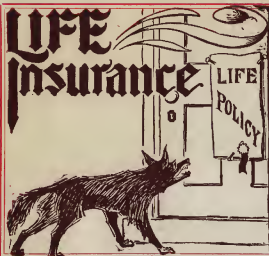
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